

The Catholic Educational Review

NOVEMBER, 1941

CATHOLIC SOCIAL TEACHING THROUGH THE REGULAR CURRICULUM *

The one consistent policy of Nazism, Fascism and Communism has been indoctrination in the schools. The fundamentals of these isms are hammered into children's minds with and in grammar and algebra and literature and current events and art. Every subject in the curriculum is the vehicle of propaganda.

Similarly, every subject in the curricula of our schools can and should be used to inculcate basic Catholic social principles and attitudes.

The Apostolate of the Church today is the social apostolate. The strongest emphasis in the present development of Catholic doctrine and Catholic practice is social. Under the guidance of the Pope, Catholic teachers from the Vatican to the kindergarten are stressing the Mystical Body, the Mass, Christ, the essential unity of the human race, the social aspects of property, the social nature of the human being.

Catholicism cannot be taught completely unless the social doctrine of the Church becomes as familiar to our students as the obligation of attending Mass on Sunday. *Social-mindedness must become second nature to all Catholics.*

To achieve this it is good, but not good enough, to add to the curriculum classes in sociology, the encyclicals, etc. Social doctrine, social attitudes, social habits of thinking must be presented as an *integral part* of Catholic faith, not as something super-

* EDITOR'S NOTE: The following article has been issued as a Service Bulletin for September by the Institute of Social Order, 24 W. 16th St., New York. In order to make it available to our schools, we have obtained permission from Father Delaney to publish it in the REVIEW.

imposed, not as something casually added on that the students may take or leave at will.

Thinking with the Church today means thinking socially. Teaching our students to think socially is not the work of a few specialists. It is the work and duty of every Catholic teacher.

Every subject in our curriculum can be made a vehicle for the teaching of this complete Catholicism.

Our students, if they are to be useful citizens and good Catholics, must be made aware of big social problems.

They must be brought imperceptibly to think Catholic on social problems.

They must be filled with an enthusiasm and determination to play their part in the reconstruction of the social order along the lines of the Social Plan of the Pope. The end of the present war will mean economic chaos, poverty, unemployment, etc. We must be ready to face all this and to do something practical about it.

The following pages are not intended to be exhaustive. They offer but a few practical suggestions for teaching Catholic social principles through the regular curriculum. The examples could be multiplied indefinitely. Any teacher aware of social problems and interested in solid solutions will be able to find endless opportunities for social indoctrination in class and out of class.

TRAINING FUNDAMENTAL ATTITUDES

1. Attitudes To Be Eradicated

(1) The shame that so many children feel about the poverty of the home, about father's poor job.

How?

Insist on the indispensable and important contribution to American life of the farmer, the truck driver, the ditch digger, the longshoreman as well as of the doctor, the lawyer, the teacher.

Teach children to say with sincere pride, "My father is a longshoreman."

(Actually is a banker more indispensable than a baker, a lawyer more indispensable than a laboring man?)

Teach the need of improving working conditions, home conditions, hours of labor, etc., so that all work may become respectable work worthy of the devotion of a human person.

(2) The false idea that success consists of money, social position, white-collarism.

How?

By teaching day in and day out the idea of success and dignity *before God*.

By teaching that the dignity of work is the dignity of the man who works; the measure of a man's real dignity is the Christ life within him; his success is his service to God and fellow men through the talents God has given him.

Talk less of opportunities for personal and financial advancement and more of opportunities to serve the cause of Christ in any and every walk of life.

Show the need and opportunity for Catholic leadership in every walk of life, in high place and low, in educated and uneducated environments, in industrial circles and labor circles. Old ideas of leadership need revision.

Teach a respect and reverence for all the talents given by God, intellectual talents and manual talents. It is not a disgrace not to have been given by God that kind of talent that will make scholars, lawyers, doctors, etc. Manual ability, mechanical talent, physical strength adaptable to hard work are gifts of God and should be respected as such. Help parents not to ruin their children's lives by trying to make a third grade clerk out of a first class mechanic, a fifth grade administrator out of a first grade farmer.

Encourage work about the home, washing of dishes, painting chairs, etc.

Encourage students to develop hobbies that demand use of hammer, saw, etc. Something should be done to make up for the early home training of carrying coal and emptying ashes.

Teach a respect and reverence for all human beings,—brothers of Christ; a reverence for the human person "which God Himself treats with great reverence."

Inveigh against the silly distinction so casually made between marriage and a career. Bring back the vocation idea of marriage as one of the grandest careers that a human being can undertake. Teach girls that motherhood is a career second to *none*.

Life is a play. God gives us our part to play and our costumes; one and all are soul and body, creatures of God; but we play the part and wear the costume of Pope, or cardinal, or business man, or educator, or banker, or baker, or ditch-digger, or beggar, or scrubwoman or club-woman. An actor's ability is not judged by the costume

he wears, or the title he carries in the play, but by how truly and how well he plays the part he's given to play. It's not the costume that steals the show. *Another way—* We are all playing Christ in different garbs, in different vocations, in different places.

(3) Snobbery—purely material evaluation of things.

How?

When speaking of the American standard of living, also draw attention to the slums, to the growing materialism, the nervous craving for excitement, sensuality, proletarianism, the loosening of the family ties, the failure of American genius, thus far, to solve the problem of "poverty in the midst of plenty."

Show that a false idea of material prosperity has led our country close to decay just when we thought we were reaching the peak of our civilization.

Show some of the artificiality of city living, the crowded apartments, the artificial recreation, the absence of real family life. (We have become a nation of spectators incapable of entertaining ourselves.)

Point to the loss of a sense of responsibility, and independence, as for instance in those people who do not want the responsibility of caring for a home of their own, who have allowed the delicatessen to replace the kitchen, who have allowed all productivity to depart from the home. Teach the meaning of proletarianism and its effects in the loss of a sense of independence and self reliance, of pride in workmanship.

Show the effect of apartment living and city life on the family,—the falling birth rate, the ever-growing selfishness even of Catholic families, standardization of everything from food to thought.

(This does not mean an attack on all city life. It is an attack on "urbanism," a false philosophy that more and more concentration, more and bigger cities are infallible signs of progress and civilization.)

Teach an understanding of and respect for rural culture, for farming as a way of life; give at least the beginning of a realization that there is a land problem; that the United States may have lost something when it changed from an agricultural pattern to an industrial pattern. Is there hope of finding a salutary balance between the two?

2. *Attitudes To Be Inculcated*

(1) A deep, practical understanding of the dignity of the human being;

(2) A practical understanding of the Catholic ideal of success in life;

(3) An understanding of the Catholic doctrine of property, or the divine scheme of property.

How?

By Catholic success stories with a social angle. We have too long held up the success examples of the self-made man, the Horatio Alger type, the concept of success as exemplified by the Vanderbilts, the Rockefellers, the Fords; without realizing it, we have been teaching a protestant doctrine that wealth is necessarily a sign of God's approval.

Replace these false success stories with Catholic success stories:

Christ the Worker	St. John Bosco
Mary the Housewife	Matt Talbot
Joseph the Carpenter	St. Joseph Cottolengo
The Apostles—All Workingmen	Cure of Ars
The Monastic Orders	Peter Claver
St. Vincent de Paul	Martin de Porres
Frederick Ozanam	Damien the Leper
Bishop Von Ketteler	St. Francis of Assisi

Married Saints:

Anna Maria Taigi, Wife, Mother and Saint

Note: All the above deals with principles, with basic attitudes that must infuse all our living and hence all our education. These attitudes cannot be mentioned once and then forgotten. They must be presented over and over again as a slow growth from the kindergarten to the university, according to the development of the student.

DIRECTING RELIGION COURSES TOWARDS SOCIAL CATHOLICISM

Religion is necessarily social. Catholicism at its best and at its deepest is social. Catholicism cannot be lived individually. Catholic life that excludes social Catholicism is incomplete. There is need of constant insistence that,

Religion is not a Sunday morning affair;

Religion must permeate every phase of our life;—work, recreation, business, politics, community, national, international affairs;

Religion is a twenty-four hour a day proposition;

Catholic living is social living, cooperation and collaboration in the natural social units—family, parish, vocation (manual labor, professions, industry), the state;

Religion must be interested in man's material welfare for man is body and soul with material needs that minister to his spiritual growth;

Religion is interested and must be interested in housing, clothing, food, recreation, home conditions, conditions of labor, wages, health, etc., because religion is interested in man, in man's whole life, man's life on earth as well as his life in heaven.

Religion even in school life encourages group discussion of student problems with a view to group action.

The Duty of Teachers:

It is the duty of every teacher to give to his students the riches of the faith that belong to the teacher and to those he teaches. The very fundamentals of our faith are sonship with Christ in God, the Mystical Body, the Liturgy, the universality of the offering of Mass, the Life of Christ, the continuation in all of us of Christ and Christ's mission.

These are not doctrines for the few. They are the daily food, the common faith of all. They are especially necessary in our day, and they must be inculcated from the very earliest lessons in religion.

In Our Prayers:

Our most familiar prayers can be the vehicle for teaching Catholic social attitudes. A whole compendium of Catholic social doctrine can be gathered from the Our Father.

The Our Father:

Our Father—Full meaning of Fatherhood of God and Sonship of Christ. All brothers, no distinction of color, black or white, or yellow or brown; no distinction between rich and poor, ignorant and educated, employer and employed, manual laborer or intellectual worker; no hatred, no strife, no conflict of "classes."

Love for members of our family

Love—a desire to help

Love—a desire to share

Love—a solicitude for health and welfare of all

No man will see his brother starve while he feeds sumptuously.

No man enjoys luxury if his brother is naked.

Brother of Christ and what it means to be a brother of Christ.

A reverence not for the money a man has, or his social position, but for the Christ in every man.

I reverence all men because I reverence the Christ in them; I love all men because I love Christ in them; I work for the good of all men because I work for the Christ in them.

"As long as you did it . . ."

Man's real dignity is this brotherhood with Christ—and the dignity of man's work is the dignity of the man who does the work.

Thy Kingdom Come—What is the Kingdom of God? How is it spread? Whose the obligation? Has each one of us an apostolic vocation? How fulfill it here and now? Where is my field of action? Is there a dedication to Catholic Action in this phrase? Do I know what Catholic Action is?

Thy will be Done on Earth as It is in Heaven—Justice, charity, happiness on earth as well as in heaven; earth besides being a time of exile and trial, is also, or should be the ante-chamber to heaven. The Church is interested in man's natural welfare, in eradicating destitution, in promoting a decent standard of living, in a fair distribution of this world's goods, in temporal peace and happiness. *On Earth as It is in Heaven*—God's Will means Sanctity in heaven. It means also Sanctity on earth. Sanctity, service of God, equality of men, dignity measured by nearness to God, to each a full sharing in all God's bounties according to his capacity,—on earth as well as in heaven.

Give us this day our daily bread—A prayer that includes the right understanding of the Christian doctrine of property—the place of material things in a man's life. *Divitias vel paupertatem ne dederis mihi, sed tantum victui meo tribue necessarii.* What is the Catholic attitude towards wealth? Certainly not a limitless acquisition, but that amount of material prosperity that will best enable a man to serve God well; and this is the right of all human beings.

Give us—all of us, all brothers—a prayer for a living wage for all men, prayer for the unemployed, the underfed, the ill housed, the poorly clothed; a prayer that is a profession of belief in a decent distribution of property;—a prayer for social justice.

A social prayer, a family prayer—*Our Father*—*Our daily bread*—*our trespasses*—lead us not into temptation—deliver us from evil.

The lessons of this prayer are fundamental in Catholic Sociology, in forming the habit of thinking socially, and they are the lessons that must be drilled as incessantly as we drill on honesty, attendance at Mass, etc.

And so with other prayers, especially the Apostles' Creed, and the familiar Act of Love. The very fact that we pray to the saints and expect their help indicates the social unity of the entire Church, and the interest that a human being is naturally

expected to take in the affairs of another human being. There are no class distinctions, no national distinctions in our devotion to the saints. Why should we expect that they will be interested in our material needs if we are not interested in the material needs of our neighbors?

In the Presentation of Saints:

It is in accord with the present trend of Catholic thinking to lay emphasis on those saints who were particularly social saints and on all those aspects of sanctity that bring out the dignity of human beings, the dignity of work, the interest of Christ in the poor.

In the Commandments:

Catholic social doctrine has its place in the teaching of the commandments. For example,

I am the Lord thy God—As we reverence the name of God it is important too that we reverence the image of God in man. It is a sort of blasphemy to desecrate the dignity of the human being. Reverence for the image of God in man can be contrasted with the conditions in which man is often forced to live. Our respect for God obliges us to do something about such conditions.

Remember that thou keep holy the Sabbath Day—In addition to explaining how and why servile work may be permitted on Sunday, speak of conditions that make Sunday work necessary, —the economic system that has failed to accomplish its purpose, man's greed, neglect of workers' spiritual welfare, etc. Mention might be made here of the Pope's pre-occupation with the turning away from Christ of great masses of workers and the reasons the Encyclicals assign; the whole question of recreation and the use of leisure time, recreation for the family, a study of ways and means of family entertainment, group entertainment, parish entertainment: all are the natural development of this commandment.

Honor thy Father and thy Mother—means also honor the work thy Father does, his place in society, his social contribution, his dignity; and honor thy Mother means honor motherhood, the career of mother and housewife. Perhaps the study of this commandment could be turned into a study of all that goes to make a Catholic family, according to the phrase of Chrysostom, —"The Family is the Church in miniature." A study of family prayer, family recreation, family use of the radio, family economics, credit unions, cooperative buying, productivity in the home, according to the capacity of the students.

Thou shalt not kill—In moral theology, care of health is treated under this commandment and thus it presents a good opportunity to show something of the problem of proper medical care for all the people, group medicine, cooperative medical care, hospitalization plans. Make the students at least aware of the fact that proper medical care is beyond the financial ability of many families. Make them aware of the fact that the cost of one unforeseen operation can wreck the family budget for a long time.

Thou shalt not steal—Can be a text for an explanation of the complete Catholic doctrine of property, for a discussion of social justice, for a discussion of the doctrine of a living wage, for a discussion of labor unions, vocational groupings.

The Sacraments:

The Sacraments cannot be explained without insistence on Catholic Social Doctrine. Baptism, the Eucharist, Confirmation, Holy Orders, Matrimony cannot be understood without an understanding of their social implications.

Such books as Don Michel's "The Liturgy of the Church," Father Ellard's "Liturgy and Christian Worship," "Man at Work at Worship," Father Lord's "Mystical Body," the Sodality pamphlets and outlines offer an abundance of material on the social teaching of religion. This teaching is not for the few. It is Catholicism for all. And it is for the very young as well as for the mature.

TEACHING SOCIAL ATTITUDES THROUGH THE SECULAR SUBJECTS

The School Paper, Debates, Oratorical Contests, Sunday Compositions:

This year (May 15, 1941 to May 15, 1942) is the Anniversary year of Rerum Novarum and Quadragesimo Anno. It is an opportunity to stress the social principles of the Popes.

All schools should issue one number of the school magazine given wholly to a study of the Encyclicals. Many schools have already done so.

In addition, subjects assigned for oratorical contests, debates, compositions might be such as to make students aware of social problems, aware of all the social planning going on, aware of the contribution that we as Catholics can make to this planning.

Post-war problems are problems that immediately affect the lives of our students. Open their eyes to them.

Factual Articles:

Articles should be assigned with the object of making the students observe conditions for themselves. If they merely treat principles and Catholic doctrine they do not develop an *awareness* of social problems.

Cooperatives in Colleges—a story of the actual functioning

A Visit to a Labor Hearing

Are There Slums in our Cities?—A Visit to Slums

A Housing Project Rises

Medical Care for the Poor—Make a tour with the Doctors and Nurses attached to the Department of Health

Group Medicine—A Study of Various Plans

A Study of an Actual Strike:

What the Strikers Say

What the Non-Strikers Say

What the Employers Say

Wages and Prices

What Is a Living Wage—A Neighborhood Study of Rents, Food, Clothing and other costs

Distribution of Wealth in the United States—from the Studies of Brookings Institution

A Visit to a Union Meeting

An Interview with a Union Organizer

An Interview with a Prominent Industrialist

Why Credit Unions—Some Facts on Instalment Buying, Loan Sharks, etc.

A Parish Credit Union in Action

Catholic Labor Schools—Visit One

Apartment Living and Family Life

Small Homes and Family Life

What of Family Prayers—A Neighborhood, or Class, or School Survey

The Antigonish Movement

Part-Time Farming

What the 4-H Clubs Are Doing

Activities of the Catholic Rural Life Conference

The C Y O in Our Parish

The Sodalist in the Parish

The Retreat Movement

Articles on Catholic Social Doctrine:

Social Planning the Papal Way

The Natural Social Units—The Family—The Parish—The Vocation—The State

Christ the Worker and the Dignity of Labor

The Divine Scheme of Property

The Monastic Orders and Labor
The Poverty of Christ—What is It?

How Rich Do I Wish to Be?

Principles of Mediaeval Guilds

Can Strikes Be Justified?

Are Labor Unions Rackets?

Farming As a Way of Life

Big Business—Better Business?

Youth Plans the Ideal Home

Fun in the Family

Organizing the Home

The Tempo of Commercial Recreation

The Liturgy and Social Order

The Mass and Social Thinking

Other Articles:

Cardinal Manning and English Labor Unions

Cardinal Gibbons and the Knights of Labor

Social Theories of Frederick Ozanam

John Mitchel, Catholic Labor Leader

What is the Wagner Act?

Profit Sharing in Industry

The Cooperative Movement in Great Britain

The Cooperative Movement in the United States

Catholic Young Workers in Europe

Criticism of the Church—Is It Growing?

Debate Subjects:

Resolved that:

Compulsory arbitration should be adopted in industrial disputes;

Workers should be granted a larger share in industrial management;

Unions should be made legally accountable for their activities and expenditures;

Defense of private property necessitates a defense of the capitalist system;

The trend towards paternalism in government is a threat to democracy;

The American industrial system must be decentralized;

Economic and cultural democracy is impossible in the present unequal distribution of wealth;

Cooperatives in industry should be encouraged as a means of distributing ownership and control of wealth;

Return to the farm should be encouraged as part of the reconstruction of the social order;

Apartment living is a threat to family life;

Social planning on a large scale is compatible with democracy;
 The post-war depression will mean the end of the present order;
 Catholics are socially sound asleep.

In History Classes:

Special stress can be placed on Catholic contributions to the development of social thought. For example:

Manual labor before Christ; Manual labor in the example of Christ and his Apostles; and later on in the rise of the monastic orders;
 A living wage and the new testament:—"The laborer is worthy of his hire."
 Collective bargaining in the gospels; "Did I not *agree* with you for a penny a day?"
 Communal Life of early Christianity; the social planning of early Christians; "Neither was there any one needy among them."
 The struggle of the Church against slavery in the history of many nations;
 The decline of human dignity after Protestantism in the era of individualism;
 Catholic doctrine and exaggerated nationalism;
 Catholic doctrine and international relations, international trade, etc.
 The Guild System of the Middle Ages;
 The struggle of the Church against usury;
 The Catholic social experiments in Paraguay;
 The influence of the Papacy since the time of Leo XIII on social reform;
 How much influence has Catholic thought had on the development of American thought and culture?
 A very direct connection between the decline of Catholic thought and the urgency of modern social problems.

In Health Classes:

In Health classes the following topics might find a place:

1. Hours of work—long, exhausting;
2. Conditions of work—sweatshop, poisonous, unsanitary, unnecessarily hazardous
3. Wage—Family:
 - sufficient for family so that mother can stay home and protect health and safety of children;
 - sufficient for wholesome, healthy foods—supply details;
 - sufficient for simple, health recreations—vs. child labor and unhealthy recreations;

- sufficient for simple, healthy home—vs. crowded, unsanitary buildings;
 sufficient for medical care—vs. "charity" care.
4. The whole field of cooperative medicine—cooperative hospitalization plans, voluntary health insurance plans, etc.

In Art Classes:

Under this heading can be included pictorial presentation of the Catholic social doctrine on library and class bulletin boards:

- A living wage can be illustrated by pictures of the needs that a living wage should supply,—home, food, recreation, etc.;
- Housing problems, medical care problems can be similarly presented, especially by use of contrast;
- Labor problems can be represented by pictures taken from magazines, newspapers, etc.: A skilled artisan at work, a factory in full production, decent working conditions and sweatshop conditions, picket lines, riots, vs. industrial peace;
- Strong contrasts can and should be used to bring out the idea of "poverty in the midst of plenty";
- Have the class illustrate *Rerum Novarum* and *Quadragesimo Anno*;
- How would you portray the social minded Catholic and the individualistic Catholic?
- How would you portray Communistic zeal and Catholic lethargy?
- Have a class illustrate the Our Father as outlined above;
- Is there anywhere in art a picture of our Lady the Housewife, washing dishes, sweeping floors?
- Is there anywhere a portrayal of the working hands of Christ?
- Have the students put into art the Mystical Body, the universality of the Mass, religion infusing all living.

In Civics:

The entire outline of Civics can well be fitted into a parallel outline of Catholic Sociology, or an outline of the Papal Plan for Social Reconstruction. It offers an opportunity for the study of the natural social units,—the family, the community, the vocational grouping of men engaged in similar vocations (labor, professions, industry), the natural grouping of all men engaged in the same industry (employers, workers and management of a large industry), the relation of the individual to the state and relation of the state to every natural social unit.

Civics offers an opportunity for a very popular presentation of the whole Catholic social plan. Some of our teachers should get together and prepare a Catholic textbook for Civics. Special stress should be laid on the Catholic duties of citizenship, the obligation that the Catholic citizen has to be interested actively in all the problems of community life and all the problems of government.

Civics could be the laboratory for group discussion on community problems and group action to find a solution to community problems. Even in school our students should be taught a certain amount of self-reliance, a certain amount of self-government and democratic cooperation with the faculty in handling the problems of school life.

Civics too might be the occasion for teaching our students the technique of group discussion not in problems beyond their reach, but all their immediate problems,—their own financial problems, problems connected with finding after school work, problems connected with the home, with recreation, with the Catholic attitude towards everything that touches their life. Our schools should actually be teaching the boys how to take their place in social living in the community.

These suggestions are but the briefest indications of what might be done. Any teacher thoroughly interested in Catholic social doctrine can find many opportunities to drive home social principles in the teaching of Latin and Greek, in the teaching of literature, even, it seems, in the teaching of mathematics and the sciences. At the very least, there is no class distinction in the multiplication table.

If ever we are to mobilize Catholic education and Catholic Action behind social planning necessary for a rebuilding of the social order, the work must begin in the schools and from the very lowest grades of the schools.

After all, that is the function of our schools—to teach Catholicism as a way of life, and Catholicism that is not social is a contradiction in terms.

JOHN P. DELANEY, S.J.

READING AND LOGIC

Among the means that formal logic employs in its effort to make us think clearly and accurately is the practice of putting propositions into what is known as "strict logical form." All propositions of discourse are grammatical sentences, but all grammatical sentences are not propositions. Propositions exist only when we make judgments, that is, when we affirm or deny the agreement of two objects of our thought. Hence arises the twofold problem: first, of determining which sentences are genuine propositions; secondly, of determining what is the actual judgment expressed by the proposition. To detach the judgment from the loose and ambiguous expression that it often receives and to give it clear, exact and unequivocal expression is what is meant by putting propositions into strict logical form.

Only judgments, and propositions as expressive of them, are true or false. Questions, exclamations, wishes, prayers,¹ exhortations, and commands are not propositions. Therefore they are neither true nor false, although each of them has its definite relation to truth or falsity. Our prayers, commands and so on are generally conditioned upon corresponding judgments. We are usually seeking the truth when we ask questions. Sometimes by a rhetorical device we can express judgments in the form of questions. Sometimes a complete judgment can be compressed into a single exclamation. However, these last instances are themselves illustrations of the need of determining which sentences are propositions and what is their import. It is only the genuine judgment and the genuine proposition as such that are true or false. Since to attain to truth and to avoid falsity is the great end of all thought, it is evident that this twofold problem of determining which sentences are genuine propositions and of determining what are the actual judgments expressed in these propositions is of fundamental importance.

An analysis of formal propositions reveals the presence in them of several distinct elements. Some of these elements are found in all propositions; others in only some. Thus the proposi-

¹Of praise and petition. Prayers can, of course, contain propositions or even be made up of them, as in the case of the Creed, an act of contrition, and the like.

tion, "Some Americans are not Republicans," contains five words, each of which performs a definite and distinct function. "Americans" is the subject-term (S); "Republicans" is the predicate-term (P); "are" is what is known as the copula. The word "some" indicates that we are not referring to the entire class of Americans, but only to part of that class.² Hence "some" may aptly be called a "quantity-indicator" in the proposition. Because only part of the extension of the subject-term is here referred to, the proposition is called a particular proposition. The word "not" may be called the "quality-indicator," for it shows that the statement is negative in quality. Hence the proposition, "Some Americans are not Republicans," as a particular negative proposition, an "O" proposition, as it is traditionally called in logic. This O proposition is made up of (1) subject, (S); (2) predicate, (P); (3) copula; (4) quantity-indicator; and (5) quality-indicator.

The proposition, "None of Shakespeare's works are novels," also contains these five elements, but here the word "none" performs the double function of indicating both quality and quantity. It tells us that of the entire class of objects made up of Shakespeare's works not a single member is a novel. The proposition is said to be universal in quantity and negative in quality. It is a universal negative, or E, proposition. In the propositions, "All men are mortal" and "Some Italians are artists," the absence of quality-indicators is itself evidence of their affirmative quality. Both propositions make positive assertions. They differ, however, in quantity, for the proposition, "All men are mortal," obviously refers to the entire membership of the class "men," whereas in the second proposition it is asserted that only part of the extension of the term "Italian" is identified with, or included in, the class "artists." It is therefore a particular affirmative, or I, proposition. "All men are mortal" is a uni-

²In the terminology of formal logic, a term, that is, any word or group of words that may stand as subject or predicate of a logical proposition, has two functions: it connotes, or has connotation or intension; it denotes, or has denotation of extension. (We do not here distinguish between denotation and extension.) Thus the intension or connotation of the term "man" is found in the notes "animality" and "rationality." The extension or denotation of the term "man" is made up of all actual men. When all the objects included in the extension of a given term are referred to in a proposition, the term is said to be distributed, or used in its complete extension. If only some of the objects to which the term rightly applies are referred to, the term is said to be undistributed.

versal affirmative, or A, proposition. The four typical propositions are found to be these four:

A: Universal affirmative, e. g., All men are mortal.

I: Particular affirmative, e. g., Some Italians are artists.

E: Universal negative, e. g., None of Shakespeare's works are novels.

O: Particular negative, e. g., Some Americans are not Republicans.

In an A proposition we affirm that the entire class of beings named by the subject-term is included within the class of beings named by the predicate-term. All the subject-class is part of the predicate-class: *All* men are included among (that is, are *some*) mortals.

In an I proposition we affirm that part of the class of beings named by the subject-term is included within (and is therefore *some*, or a part of) the class named by the predicate-term. Some Italians are some artists.

In an E proposition we deny that *any* of the subject-class is included in any way within the predicate-class. *All* of Shakespeare's works are excluded from *all* the class of novels. Both subject and predicate are distributed or used in their most complete extension.

In an O proposition we deny that a part of the membership of the subject-class is included in any part of the predicate-class. Some Americans are not included in any way among the members of the Republican party. Here the subject is undistributed and the predicate is distributed.

Taking "d" to represent *all*, or the complete extension or distribution of a term, and "u" to represent *some* or the fact that a term is undistributed, viz., that only part of its extension is being referred to, we may symbolize the four typical propositions as follows:

A: S^daP^d. All S is some P.

I: S^uiP^u. Some S is some P.

E: S^deP^d. No S is any P.

O: S^uoP^d. Some S is not P.

In this fourfold scheme an attempt is made to reduce all propositions to a single basic type, viz., the proposition express-

ing a relation between classes. Propositions are regarded as stating whether all or some of a certain class is included in or excluded from another class. Difficulties of application necessarily arise. We pass judgment upon individuals as well as upon class. I state, "I am an American." While I do not consider myself to constitute a class, yet it is a simple enough matter to consider this proposition as a universal affirmative: the entire subject is referred to, and an affirmation is made concerning it. Again, we make statements in which we know that subject and predicate are co-extensive. Thus we say, "Pope Pius XII is the reigning pope," and, "All the cardinals are papal electors." These two are put down as A propositions, with the proviso that in their case, because of our special knowledge of the subject-matter of the propositions, we note that their predicates as well as their subjects are distributed. These are only simple illustrations of what is the great purpose of this technique of putting the propositions of ordinary discourse into the strict form of A, E, I and O. It is to make explicit to ourselves and to others exactly what is contained within the matter of the proposition. So, too, the controversies carried on throughout the history of logic with regard to the number of basic propositional forms are indications of the importance of the doctrine and practice.

What this doctrine and practice are designed to do should be kept clearly in mind. Here in this fourfold scheme of propositions as expressing class-relations is found a treatment of propositions that attempts to bring out their meaning. It is not claimed that all the meaning of all propositions is to be displayed by putting them into strict logical form. It is not claimed that this is a completely exhaustive classification of propositions, or that this classification as to form will dispense with a study and classification of propositions as to matter. Obviously, we do not interpret the matter of a proposition merely by changing its formal expression. If I say, for instance, "Certain Romans killed Caesar," I throw no new light upon the real relation between subject and predicate by restating the proposition as, "Certain Romans are (members of the class of) men who killed Caesar." All our judgments do not deal with classes of objects and the relations of inclusion or exclusion that may obtain among them. There are obvious difficulties and even impossi-

bilities in restating certain propositions, such as those expressing relations of time, direction, size, etc., in terms of classes. "Some whales are larger than elephants"; "Cleveland is west of New York"; "America is richer than Britain." As far as the explanation of the meaning of these propositions is concerned there is little to be gained by putting them into strict logical form, although even in their case the process has its value.

Due consideration being given to the fact that various propositions do not respond to this treatment as readily as do others, the great advantages of the practice remain. These advantages range throughout the entire realm of human reason. When we reason we infer new propositions from those that we already accept. In the various forms of immediate inference, we proceed directly from a single accepted proposition to the assertion of a new proposition as true. In mediate reasoning, or the syllogism, from two propositions accepted as true and related to one another in a specific way, we infer a new proposition. It is evident that the legitimacy of all our reasoning, whether mediate or immediate, depends upon our grasp of the real import of the original premises. We have no logical or moral right to draw conclusions from premises of which we are ignorant or doubtful. Nor have we any moral or logical right either to make assertions of our own or to accept or deny the assertions of others, unless we are able to make a rigorously exact statement of the truth that is involved.

The teacher of logic finds that putting propositions into strict logical form does not come easy to the average student. When students are given a set of propositions—many of them familiar proverbs, well-known quotations, cant sayings and the like—they are often unable to determine the exact meanings of the propositions. To do so all that is required is to determine whether the proposition is affirmative or negative, and whether all or only some of the subject-class is referred to. Yet this task frequently proves to be beyond their abilities. Some illustrations of common errors follow.

The proverb, "All is not gold that glitters," is familiar to everyone and, one would think, completely understood by everyone. Yet when its strict meaning is required to be set down in the most exact and unequivocal form, difficulties ensue. The

words "all" and "not" are thought to indicate that the proposition is a universal negative: "No glittering things are gold." Actually, of course, it is because this universal negative is false and because its contradictory ("Some glittering things are gold") is true, that the original warning is made. The original statement, put into strict logical form, reads: "Some glittering things are not gold." So, too, with the scriptural line, "Not all who cry 'Lord, Lord,' shall enter into the kingdom of heaven." This does not mean, "None who cry 'Lord, Lord,' are men who shall enter into the kingdom of heaven." It means, "Some who cry 'Lord, Lord,' are not men who shall enter into the kingdom of heaven," an O proposition.

Difficulty is experienced by many students in recognizing universal negative propositions. They read that "None of the soldiers are injured" and fail to see that the word "none," as already noted, has the double function of indicating both the quality and the quantity of the proposition. When this statement is made it is put forth not as an affirmation but as a negation. It is denied that any of the soldiers is injured, and the statement is necessarily universal as well as negative. A universal affirmative statement to the effect that all of the soldiers are uninjured could have been made, and such an A proposition would be the equivalent of the one made. Yet the statement actually made—"None of the soldiers are injured"—is a universal negative and must be recognized as such if its true character is to be seen.

Akin to this inability to recognize universal negatives is a tendency to obvert the propositions met in speech and writing. Obversion is the logical process by which we change the quality of a proposition without changing its meaning. Thus, if I take the original proposition, "All these men are Catholics," I obvert it by restating it thus, "None of these men is a non-Catholic." So also I take the O proposition, "Some of these papers are not legible" and obvert it into "Some of these papers are illegible." Whether obversion is an actual form of reasoning or merely a rhetorical device is a matter of debate that need not be discussed here. Whichever it is, there is an accountable difference between the negative and the affirmative statements of the same proposition. We usually have some reason for choosing between affir-

mative and negative statements of the same thought; it is not a matter of pure indifference to us. Hence when we examine a given statement and proceed to put it into strict logical form, that task is not performed by first obverting the original proposition. If I am asked to put into strict logical form the statement, "Some rich men are not wholly given over to the things of this world," to obvert it into "Some rich men are men partly given over to the things of this world" does not serve the purpose. Here indeed it may be argued that there has been a change of meaning rather than a strict obversion. The purpose of putting propositions into strict logical form is to guard against change of meaning. Meaning is to be taken out of the original proposition, not added to it.

There are propositions that appear to be single statements but in actuality involve more than one assertion. What did Dryden mean when he wrote the line, "None but the brave deserves the fair?" The answer too often given is that "All the brave are deservers of the fair." It may indeed be true that all the brave do deserve the fair, but that is not what Dryden asserted and it is an unwarranted inference from his words. The strict interpretation of his words results in two propositions. (1) No men-who-are-not-brave are deservers of the fair. (2) All deservers of the fair are brave. So also with the proposition, "Only the good are happy." This means that (1) no one who is not good is happy and (2) all who are happy are good. In connection with such propositions it is interesting to note that some who have great difficulty in interpreting them will have little trouble in restating propositions exactly similar in form but expressing immediately familiar matter. From the statement, "Only Americans are members of this class," not even the dullest will infer that all Americans are members of the class. He sees that all Americans are not included in this class. Yet the interpretation of propositions and the process of putting their contents into strict logical form is rightly a matter of using the forms of thought rather than of drawing upon funds of information.

Interesting results often appear when a group of students is given a passage from literature and required to identify the propositions in it and to put them into strict logical form. The present writer has often used for this purpose Matthew Arnold's well-known sonnet, "To a Friend."

Who prop, thou ask'st, in these bad days, my mind?
 He much, the old man, who, clearest-souled of men,
 Saw the wide prospect, and the Asian fen,
 And Tmolus hill, and Smyrna bay, though blind,
 Much he, whose friendship I not long since won,
 That halting slave, who in Nicopolis
 Taught Arrian, when Vespasian's brutal son
 Cleared Rome of what most shamed him. But be his
 My special thanks, whose even-balanced soul,
 From first youth tested up to extreme old age,
 Business could not make dull, nor passion wild;
 Who saw life steadily, and saw it whole;
 The mellow glory of the Attic stage,
 Singer of sweet Colonus, and its child.

The noble sonnet that young Arnold wrote is well named. It is an answer to the question put to him by a friend and repeated in the sonnet's opening line. The answer to the question is given in the remaining thirteen lines of the sonnet, but in those lines there are only three complete propositions. Many students, however, succeed in finding innumerable propositions, as may be seen from what follows.

1

He was a friend who asked to prop my mind in these bad days.
 He was an old man who was one of the clearest-souled of men.
 He was the one who saw the wide prospect and the Asian fen.
 Although he was blind when he saw Tmolus Hill and Smyrna bay.

It was not long since I won his friendship.
 He was the slave who halted in Nicopolis.
 He taught Arrian, who was Vespasian's brutal son.
 He cleared out of Rome that which was his and shamed him most.

He gave special thanks for an even-balanced soul.
 His business was not dull or passionately wild.
 He saw the whole of life, steadily.
 This is the mellow glory of the Attic stage.
 He and his child sang sweet Colonus.

2

This old man who is the clearest-souled of men is blind.
 He is the slave whose friendship I have won.
 He is the slave who taught Arrian in Nicopolis.
 He is the man who has an even-balanced soul.
 The soul is an even-balanced soul which business could not make dull, nor passion wild.

He is a man who saw life steadily and wholly.
He is the singer of sweet Colonus.
He is the child of the Attic stage.
The singer of sweet Colonus is the child of the Attic stage.

3

This old man who is the clearest-souled of men is blind.
He is the slave whose friendship I have won.
He is the slave who taught Arrian in Nicopolis.
He is a man who has an even-balanced soul.
The soul is an even-balanced soul which was tested from first youth to old age.
His soul is an even-balanced soul which business could not make dull, nor passion wild.
He is a man who saw life steadily and wholly.
He is the singer of sweet Colonus.
He is the child of the Attic stage.
The singer of sweet Colonus is the child of the Attic stage.

4

The old man though blind, who was the clearest souled, saw the wide prospect, Asian Fen, Tmolus hill, and Smyrna bay.
I won the friendship of that halting slave, who in Nicopolis taught Arrian when Vespasian's brutal son has cleared Rome of what most ashamed him.
His even balanced soul, with special thanks is tested from first youth to extreme age.

5

Who is the person that props my mind much in these bad days?
He who is an old man saw some things though blind.
He who is my friend cleared Rome of what most shamed him.
My special thanks is his who has an even-balanced soul.

These restatements of Arnold's sonnet were made by students in a summer session class of men and women undergraduates. Some of the students were teachers in grade schools, some nurses working for degrees, other undergraduates from various colleges. A certain number were able to read the poem and to write down something like this:

1. The old man, who, clearest-souled of men, saw the wide prospect, and the Asian fen, and Tmolus hill, and Smyrna bay, though blind, is one who props my mind much.
2. He, whose friendship I not long since won, that halting slave, who in Nicopolis taught Arrian, when Vespasian's brutal

son cleared Rome of what most shamed him, is one who props my mind much.

3. My special thanks are due to him whose even-balanced soul, from first youth tested up to extreme old age, business could not make dull, nor passion wild; who saw life steadily, and saw it whole; the mellow glory of the Attic stage, singer of sweet Colonus, and its child.

Unfortunately, however, the great majority of students seem to be unable to single out these basic judgments. Moreover, even when they disengage some of the subsidiary judgments that Arnold passed when describing his three props—such as those in the closing lines—they succeed in misstating them.

In his sonnet, Matthew Arnold answers his friend's question by saying that Homer, Epictetus and Sophocles are the three men who give him most intellectual and moral support. He does this not by mentioning their names, but by describing them in such fashion as to show some of the reasons why Homer and Epictetus are props to him, and why he owes such special thanks to Sophocles. To understand this poem the reader must be able to determine what subjects are spoken of and exactly what is being said about these subjects. Unless this is done, it cannot be admitted that the sonnet has been read with understanding, much less with appreciation. Is "To a Friend" so involved and difficult in style that it should be beyond the capacities of college students to read it with complete intelligence? The present writer cannot grant that it is, and experience with it and similar exercises leads to the conclusion that much that passes for readings is on a level with the *reductiones ad absurdum* that have been quoted.

Whether or not everyone can and should know how to read and write, everyone must think and speak and listen to others. The necessity of putting propositions into strict logical form is constant and universal. It is a requirement of man's highest nature that he pass judgments, and each of us gains or loses according to our ability to determine with accuracy the content and meaning of the judgments that we and others make. To strengthen whatever native ability that we may have in this regard, our education should reestablish that union between grammar, rhetoric and logic that was once seen to be essential.

Without introducing a course in logic into the grades and high school, it is yet possible to introduce some of the funda-

mental principles and practices of logic in an effective manner. In teaching grammar the nature of the proposition can be shown, and the necessity of being able to restate our propositions in strict logical form can be brought home. When children and adults make assertions, they should be able to give satisfactory answers to themselves and to others to certain questions about those assertions. These questions are:

1. What is the subject of my assertion? What am I talking about?
2. What am I saying about this subject? What is the predicate of my proposition?
3. How much of the subject-class is under consideration? Is the predicate asserted of the entire subject-class or only of part of it? Is the proposition universal or particular in quantity?
4. Is the proposition an affirmative or a negative statement? Is it affirmative or negative in quality?

Only when we are able to answer these questions correctly are we really able to think and speak and read and write.

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A CHRISTIAN PHILOSOPHY OF LIFE

There is in human nature a craving for happiness. In the Declaration of Independence we note that the "pursuit of happiness" is given as one of man's "inalienable rights." But man's desire for happiness is thwarted by pain and trouble, internal and external, direct and indirect. If he had health, wealth, pleasure, culture, friends and security he would be happy so he thinks. He is deluded. The gaping void of the soul is not filled, the craving for happiness is not satisfied by the enjoyment of one, or of all these things. St. Augustine assures us that our hearts will never rest until they repose in God. God alone can satisfy man's insatiable desire for happiness and fill his capacity for an expansion and development of life. "I must be thy chief and last end if thou desirest to be truly happy" (Imitation).

Though agreeing as to man's inherent craving for happiness, conflicting philosophies disagree on various implications of the term. The world is materialistic; it judges by outward display and splendor. Worldlings consequently fail to comprehend the Christian philosophy of life as expounded by Christ in word and work. If His lessons are to mean anything to us we must accept the premise that human values are wrong. Since we cannot serve two masters, acceptance of Christ must mean whole-hearted acceptance of His values.

With rare exceptions, men have inordinately esteemed wealth and pleasure as indispensable to happiness. Christ taught us not to esteem these but to love their opposites, poverty (in spirit) and penance. "Blessed are the poor in spirit" (Matt. v, 3). "Lay not up to yourselves treasures on earth" (Matt. vi, 19). "Except you do penance you shall all likewise perish" (Luke xiii, 5). To give the strongest sanction to these sublime counsels He presented the example of a life in which these virtues shone splendidly. However, His standards are difficult to accept because they are opposed to worldly concepts and they do violence to our natural inclinations and our self-love.

By ignoring Christ's lessons and values, naturalism makes impossible the achievement of man's high destiny. Rejection of the supernatural leaves only one explanation of man's origin:

he is of the earth, earthly. Acceptance of that viewpoint sets a very limited boundary to man's horizon. His pleasures, his values must have meaning in their realization here and now. Neither God nor the supernatural enters into the calculation. Full of their own self-sufficiency such worldly-wise men seek to solve their problems without reference to God, as in the Versailles treaty. Many follow Kant, who held that man is absolute in truth and goodness and need consider no higher law. Is it any wonder that this philosophy leads men to look ever forward to a millennium, to a heaven on earth? Man is repeating the error of Adam; he is abusing his God-given intelligence and free-will in seeking independence of God through Whom only he can achieve his supernatural destiny here and hereafter.

What logical end can naturalism propose? If there be no ultimate truth or goodness beyond self, then the satisfaction of selfish ambitions must be the logical goal. Success must be measured in material terms; unlimited money, vast estates, luxurious yachts and automobiles, costly entertainments and voyages, expensive gowns and jewelry, exquisite food and wines, in other words, the luxuries of life seem indispensable to the happiness of a naturalist. Basically, these standards are selfish and will never bring the contentment or happiness expected. Nor will even the altruistic service of others satisfy the craving of the human heart. Solomon, the wisest of men, says of all human strivings: "Vanity, all is vanity except to serve God." Cardinal Woolsey laments, "If I had served my God as faithfully as I have served my King, He would not have abandoned me in my gray hairs."

To attain their self-determined objectives in life, naturalists feel competent to select their own effective means, create their own ideals and order their own lives. It takes more than a few generations or a few centuries to convince men of this futility. An effective lesson was given when God waited thousands of years, till man's spiritual bankruptcy was evident, before sending the promised Redeemer. However, during the past century or so of "progress," man has again acted on the theory that he can order his universe. What a fiasco he is making of it! Will he profit by the experience of earlier man and turn to God, or will he wait till his world has again become spiritually bankrupt before admitting his incompetence to achieve peace and happiness?

Men full of their own sufficiency will not seek aid from God; outside of a miracle like the enlightenment of Paul there seems little hope for the world's blindness to spiritual values till, like the Prodigal, people decide to return to their Father's house.

In a Christian philosophy of life the end, means, method and sacrifice are radically different; they are on the supernatural plane while the former are on the natural plane. Since the fall of Adam these philosophies have been in conflict: "I will put enmity between thee and the Woman, and thy seed and her seed: She shall crush thy head" (Gen. iii, 15). In this conflict we find no compromise. Each one of us must declare his allegiance: "No man can serve two masters" (Matt. vi, 24). "He who is not with Me is against Me" (Matt. xii, 30). The conflict is to continue: "If the world hate you, know ye, that it hath hated me before you" (John xv, 18). The ultimate victory of Christ and His Church is assured: "The gates of hell shall not prevail against it" (Matt. xxviii, 20).

We declare allegiance to Christ in the baptismal promises. At Baptism we are "born again of water and the Holy Ghost"; we receive supernatural life and begin to achieve our end as we begin to realize the purpose of Christ's mission on earth: "I am come that they may have life, and have it more abundantly" (John x, 110). But Christ is the source or principle of supernatural life. Union with Him is the indispensable condition of a life of grace: "I am the vine, you are the branches." Man is most alive when most closely united with Christ. To be alive and to have life are not quite the same thing to the Christian who is ready "to lose his life" to save it, and to sacrifice the whole world rather than "suffer the loss of his soul."

The theory of Christian life differs also in the means to attain happiness. These means are summarized in the two great commandments. Since love of God and of neighbor demand expression, a Christian life is essentially a life of action after the example of Christ, the Way, the Truth, the Life. Our Lord went about doing good. "Go and relate to John what you have heard and seen: 'The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them'" (Matt. xi, 4, 5). There is a striking resemblance between the list of good works in Christ's message to John the Baptist and the enumeration of good deeds in His

final judgment on men: "Come ye blessed of my father—For I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger and you took me in: Naked and you covered me: Sick and you visited me: I was in prison and you came to me" (Matt. xxv, 34-37). The same theme is evident in Our Lord's exhortations which are in the main positive and counsel good works; "Do penance," "Watch and pray," "Love your enemies," "Take up your cross and follow me." The Church, as the faithful interpreter of Christ's message, counsels good works in various phases of Catholic Action in accordance with Our Lord's injunction, "Seek ye first the kingdom of God and his justice." As soldiers of Christ we will be rewarded for distinguished service in His cause.

The result of active Christian living is a normal growth and development of all the faculties, natural and spiritual; an advance "in wisdom and age and grace before God and man"; and an interior harmony of conflicting tendencies because the will assumes mastery and subjects all to God's will. Man's individuality is perfected; he becomes virtuous and refined like Christ. He wins the respect of men and enjoys here a foretaste of the peace and happiness of heaven.

A philosophy of life was taught and practiced by Christ. In Him we find the ideal in theory and in action. He could have redeemed us in a moment, but He wisely chose to demonstrate a mode of conduct that would lead to salvation. Abstract rules would not have been helpful for the majority of men. We needed a concrete Model, an Example of how to live the life He proposed. If we imitate Him we may be spared the gentle admonition, "Weep not over Me, but weep for yourselves and for your children" (Luke xxiii, 28).

His first and His last lesson have the same theme. His first recorded words were: "Did you not know I must be about my Father's business" (Luke ii, 49); His last were, "It is consummated (John xix, 30), I have finished my Father's business." Between these expressions we find numberless references to the same lesson, obedience to God's will: "Not my will, but thine be done" (Luke xxii, 42); "My meat is to do the will of him that sent me"; "For I do always the things that please him" (John viii, 29). Truly could it be said of Him, "He humbled himself, becoming obedient unto death, even the death of the cross"

(Phil. ii, 8). Unless this lesson is grasped, repugnant as it may be to self-love and pride, there is little likelihood that other lessons taught will be heeded, for instruction is not profitable unless there be in the instructed a willingness to learn, and to apply the lessons learned.

Obedience disposes us to receive the more complete lessons of the Beatitudes in which we find the moral values proposed by Christ. We have time to consider one briefly. Worldlings worship the eagle on the dollar but pay little attention to the inscription "In God we trust." St. Paul condemns greed: "For the desire of money is the root of all evil" (I Timothy vi, 10). Avarice establishes social barriers, causes envy and jealousy, theft and murder, wars and revolutions. Christ struck at the heart of the evil when He declared, "Blessed are the poor in spirit for theirs is the Kingdom of heaven" (Matt. v, 3). To those who seek perfection He advised complete renunciation of earthly possessions: "Go sell what thou hast and give to the poor and thou shalt have treasure in heaven" (Mark x, 21). Detachment as counselled in the first Beatitude is the answer to the problem of the accumulation of wealth in the hands of the few. The right of possession is not denied as it is in Communism, but because it is as difficult for a man to gain salvation if he is attached to his wealth as for "a camel to pass through the eye of a needle" (Mark x, 25), detachment becomes a necessary virtue for Christians who regard wealth as a trust. The application of the virtue of detachment and of the law of charity rather than the law of the jungle would bring to a distressed world the happiness promised in the first Beatitude. Why do not worldlings realize the logic, the common sense of this Christian view? Briefly, they do not understand the meaning of life and are committed to opposite standards of living, to opposite values.

Most incomprehensible to naturalists who glorify initiative and condemn moral restraint is the injunction to do penance, to bear crosses patiently. Sickness and pain, poverty and suffering and death would be equally difficult for the Christian to accept with resignation had he not the example of Christ to console him, grace to strengthen him, and everlasting reward to encourage him. Christians recognize the distressing circumstances of life as conditions resulting from original sin from which no one is exempt, or as trials permitted by God in His inscrutable

Providence. Though they may and should, as does the Church, seek by every legitimate means to alleviate suffering and to improve their economic and social status, all their efforts imply the condition "If it is God's holy will." Herein lies the one significant difference between the Catholic and the naturalist. The latter fails to find justification for suffering and seeks any means to prevent it, even having recourse to "mercy killing." The Catholic, inspired by the teaching and example of Christ, sees in poverty and suffering a means of expiating sin and of conforming more closely to God's holy will. Accordingly, blessing is pronounced not so much on poverty and suffering as on the interior dispositions of accepting conditions of life entailing pain and suffering with patience and resignation. This is what Our Lord meant in advising us to take up our cross and follow Him.

For the thirty years during which Our Lord taught us by example how to live, we remark the naturalness and the simplicity of His life and His acceptance of the circumstances of life. His daily routine of work, play and prayer failed to impress intimate acquaintances and even relatives with any idea of His Divinity so that when rumors of the remarkable incidents of His public life reached them they could say truthfully: "Is not this the carpenter's son?" (Matt. xiii, 55); "If thou do these things manifest thyself to the world, for neither did his Brethren believe in Him" (John vii, 4,5). For thirty years Christ confounded the world and demonstrated by teaching and by example that greatness does not consist in show, display, applause and popularity but in doing God's will in the ordinary circumstances of life.

In results accomplished, we again find a marked divergence from the world's standards of greatness. Apparently Our Lord was a dismal failure. Not even the Apostles understood the implications of His simple, direct lessons. People He cured were ungrateful. In the crisis of His Passion all but a chosen few abandoned Him. He was repudiated by the people He had come to save; rejected in favor of Barabbas; spurned as their King, "We have no King but Caesar" (John xix, 15); betrayed by one of His disciples, and seemingly abandoned by heaven and by earth; finally, He died in ignominy and disgrace. Yet in this heart-rending experience we find no self-pity, no posing as a martyr, no heroics, no complaining; we see Our Lord meek and

humble, obedient to His Father's will, a perfect example of resignation in the face of unprecedented pain and suffering. He had labored so zealously and suffered so patiently that the Resurrection and the Ascension are seen as logical triumphs. His failure was temporary and measured in material terms; His success was resplendent, spiritual, eternal. That is the lesson He teaches by example in the Passion and the Resurrection: "Ought not Christ to have suffered these things and so enter into his glory?" (Luke xxiv, 26); "Take up therefore, thy cross and follow Jesus, and thou shalt go into life everlasting" (Imitation Book II, Ch. xii). Patience in bearing the trials and tribulations of life is the only sound philosophy since it turns sorrow and suffering into opportunities to gain eternal joy.

To give us further examples and to encourage us in our honest efforts, God glorified many saints who achieved sanctity by performing well the ordinary daily actions of life. Nothing extraordinary, no miracles, no excessive penances are recorded of Our Blessed Mother, St. Joseph, St. Aloysius, the "Little Flower" and countless others. Some of the saints had fewer trials than we; they differ from us only in closer union with God and in doing all their actions for love of Him. Self-love vitiates much we do in spite of our excellent "general intention." We miss the meaning of Our Lord's hidden life, a life of submission, in action and in judgment. God does not become the center of our life. We fail to grow; we begin with untold latent spiritual energies but we die as we began, infants in charity or love of God through lack of nourishment and exercise. It was not so with Our Lord Who "advanced in wisdom and age and grace with God and man" (Luke ii, 52). Where there is lack of growth, we suspect lack of vitality since in nature growth is a normal condition of life. Some consider life as negative and aim merely not to offend God. They wish to observe the moral code, yet they fail in the courage and stamina necessary in those who resolutely seek first "the Kingdom of God and His justice." Not so the first Christians, who had the courage of their convictions. Even their enemies were impressed for they remarked, "See how these Christians love one another."

We will find these principles exemplified in the life of St. John Baptist de la Salle as well as in the mode of life he drew up for his disciples. At a critical period in his life the injunction

in the epistle of Holy Saturday, "Mind the things that are above, not those that are upon the earth," was observed in letter and in spirit as was the counsel to "Go, sell what thou hast and give to the poor and come follow me." Relying entirely on Providence, and disregarding the dictates of human prudence and the entreaty of relatives and friends he resigned a rich canonry and distributed his wealth to the poor (Guibert, pp. 47-56). Thus the first beatitude, love of poverty, poverty in spirit, became a cornerstone of the new Institute he founded as he and his disciples piously consecrated themselves to the service of God by vows of poverty, chastity and obedience. There was no longer question of serving two masters: "In order to begin to belong altogether to God, it is necessary to become poor" (Med. 81). But voluntary poverty implies implicit confidence in God's Providence: "Our Blessed Lord charges Himself with providing for those who have consecrated themselves entirely to Him" (Med. 59). His confidence in Providence was amply rewarded for his work has prospered gloriously, whereas many richly endowed enterprises have long ceased to function.

Naturally such abandonment to Providence would result in perfect obedience to superiors as representatives of God. "The designs of divine Providence in your regard will infallibly be made known to you by holy obedience, in which you will most certainly find your sanctification, interior peace and salvation" (Med. 83). But faith must be the principle of religious obedience: "Let faith always accompany and be the principle and end of your obedience" (Collection of Short Treatises). Since faith and obedience and trust in Providence were characteristic virtues of his life, so, too, were they the theme of his last words: "I adore in all things the designs of God in my regard" (Guibert, p. 206). Faith was made the distinguishing virtue in his institute, the light and guide of his disciples: "The just man liveth by faith" (Romans i, 17). "But faith that worketh by charity" (Galatians v, 6). St. La Salle's faith and charity were directed to the Christian education of youth since zeal for the salvation of souls is the natural and logical complement of ardent faith.

In suffering and persecution God perfects His saints. St. John Baptist de la Salle endured with heroic patience the jealousy of the writing masters, the opposition of certain ecclesiastics, the persecution of the Jansenists, the treason of some of his

own disciples. Having suffered "persecution for justice' sake" he could well advise: "We, who are in sin and have lived in sin, should render ourselves conformable to Jesus as a victim and suffer with Him, if we wish to have Him for our Head, to be one of His members and to destroy sin in ourselves" (Med. 152). Thus in the life and in the recommendations of St. La Salle do we find exemplified, in a very high degree of perfection, the principles of a Catholic philosophy of life as based on the commandments to love God and to love one's neighbor for the love of God.

Since God alone satisfies completely the loftiest aspirations of man; since charity establishes the closest union of man with God and insures unity and harmony in life, as well as peace and contentment of soul, it follows that the way of peace and happiness is the way of charity. A life of charity is equally possible for the business man, the farmer, the priest and the religious. Neglect of one's avocation is now even implied; for example, no one would imagine that the Holy Family was negligent or careless about the duties of the household or of the carpenter shop. It is not God's wish that any one neglect the duties of his state of life, but rather, as St. John Baptist de la Salle advised his disciples, that one "Do all in view of God," do all for love of God. Love of God has its complement in love of neighbor. In Our Lord's last discourse, we find the emphasis on love as the fulfilment of the law: "This is my commandment, that you love one another, as I have loved you" (John xv, 12). Love makes the "yoke sweet and the burden light" (Matt. xi, 30). The Catholic philosophy of life may be summed up in one word, love. Love of God and man is the way of peace and happiness.

BROTHER PHILIP, F.S.C.

ACTIVITY AND INTELLECTUAL DISCIPLINE

The purpose of this discussion is to try to find out what contribution *activity* can make to *intellectual discipline*. It is undoubtedly a timely subject, for volumes are being written on activities and activity curricula, but not so much is said about intellectual discipline. In fact, the word *discipline* in pedagogy seems to be becoming obsolete. We shall first try to set forth the meaning of intellectual discipline, therefore, and to determine whether it is something to work for or not; and then to investigate the meaning of activity and activity curricula, noting their objectives and their underlying philosophy. We shall then be in a position to see the relationship of activity to intellectual discipline and to evaluate the contribution of one to the other.

Discipline, according to Webster, means exercise, training. Intellectual discipline, then, is the training or exercising of the intellect to give it vigor, strength, agility, ability to handle increasingly difficult situations. It means developing facility in logical reasoning which can be applied to a vast number of items. It connotes, according to Willmann, "an internal, mental form, in contradistinction to the mechanical acquisition of knowledge. . . . Materially, education means an increase in knowledge; intellectually, it means an increase in the plastic power of the mind."¹ Acquiring knowledge is a means in this formation, which formation will endure even after the knowledge may have been forgotten.

An intellect well trained and disciplined does not jump hastily at conclusions, having learnt the folly of such procedure; it does not mistake fancies for facts, or emotionalized or bold statements for proof; a disciplined intellect is accurate in thought, cautious in judgment, humble in attitude; a disciplined mind has acquired a habit or orderliness and system in thinking, of attention and careful observation. For this reason it escapes the pitfalls of hasty generalizations, of intellectual indecision, and of intellectual conceit. A disciplined mind remains a disciple always, a learner.

To acquire such a disciplined intellect, the knowledge which

¹ Willmann, Otto, *The Science of Education in Its Sociological and Historical Aspects*. Translated by Felix M. Kirsch. Latrobe, Pa.: The Archabbey Press, 1930, 17.

is presented to the mind must not be passively received but actually and actively seized and mastered. The mind of the learner must exert itself and, through the exertion, develop. The development, or the discipline, is the result of the individual mind's free activity—self-activity as it is called; the result of hard, intellectual work performed by the learner himself; of strenuous exertion to attain an end, to get meanings, to abstract essentials from accidentals.²

This whole doctrine of intellectual discipline, together with the doctrine of transfer of training, has been denied in the past fifty years. Since the days of William James and his now famous experiment in memorizing poetry, literally hundreds of similar experiments have been made, involving generally narrow mental functions and, in the early days, generally ending with the triumphant declaration that there is no formal training, no transfer. Today, a reputable psychologist rarely denies the existence of transfer of training; the argument now is how to account for it and to what extent it occurs.

Another line of evidence of the fact of intellectual discipline comes to us from the testing movement. Experiments have been made in which the objective was to discover precisely whether pursuing in high school the disciplinary studies, like mathematics, Latin, and science, would result in higher scores on intelligence tests at the end of four years' work than the studying of courses such as dramatics, agriculture, history, and English would result in. The results are variously interpreted. Thorndike says that the facts of the experiment "prove that the amount of general improvement due to studies is small."³ Commins maintains that the fact still remains "that different high school subjects influence the growth of intelligence in varying degrees,"⁴ and Commins concludes that the results indicate that "the particular combination of courses suggested," i.e., the disciplinary subjects like Latin and mathematics, "might be accredited with an increase in the year's normal mental growth of about 60 per cent."⁵ True, this increase occurred at a time when development is slow-

² Cf. Mayer, Mary Helen, *The Philosophy of Teaching of St. Thomas Aquinas*. Milwaukee: The Bruce Publishing Co., 1929, 109.

³ Commins, W. D., *Principles of Educational Psychology*. New York: The Ronald Press Company, 1937, 421.

⁴ *Ibid.*, 423.

⁵ *Ibid.*, 424.

ing up and the ultimate status fairly well determined. Such an increase would mean much more at the age of seven than at the age of seventeen.⁶ Where it is, it comes too late. The conclusion seems evident: we must begin to discipline the mind of the child in the grades, demanding intellectual effort proportioned to the capacities of the growing mind.

Everyday observation and introspection also show us that concentrated educational effort tends to build up a general habit of industry and to diminish the natural reluctance that human beings have toward the efforts demanded by planned education.⁷ In differing degrees, we all experience some of this natural reluctance to make an effort. When we do make these efforts to attain an educational objective, not only shall we approach the objective itself but it becomes easier to make further efforts. A distasteful intellectual task once energetically begun often acquires a momentum of its own which carries us across our natural reluctance and builds up ease and interest and a habit of industry. It is through such exercise that intelligence is helped to develop and that the native impulse to reluctance all but disappears.

While we will hardly go to the extreme of holding that for intellectual development it makes little difference what one studies provided only that it is hard and distasteful; yet it remains true that the mind, like the body, grows by what it feeds upon. We have seen which elements tend to build up intellectual strength; we know also that God intends man to act according to his rational nature illumined by faith; that the lower functions must be subject to the higher; that we develop the qualities that will enable us so to live on earth as to secure eternal happiness in heaven. In this day when subversive propaganda is widespread, when loose thinking is rampant, when pagan ideals are lauded and society is in turmoil, right thinking, balanced judgment, sane inferences, constant clarifying of thought from the confusion of emotional impulses are sorely needed by our Catholic youth. Adequate intellectual training seems, humanly speaking, to be their main safeguard.

Accordingly, we ask ourselves, what place does activity hold

⁶ Cf. *ibid.*, 239.

⁷ Cf. Kane, Wm., *Some Principles of Education*. Chicago: Loyola University Press, 1938, 41-44.

in building up this sorely needed mental fiber, mental strength? Activity is a natural consequence of life wherever it be found. In plant life there is the activity involved in nutrition, in development, and in germination. In animal life there is besides this the activity of sensation, appetency, and locomotion. In man there are all these activities but, over and above them all, there are intellectual and voluntary activities. On the supernatural level, there is the life of grace and the activity of faith, hope and charity. On the natural and the supernatural levels, then, we find life in action, in movement.

In the classroom, too, we can distinguish different kinds of activity. There are the activities of the muscles, of the senses, of the memory, of the imagination, of the intellect, and of the will. A school in which there is no activity is unthinkable; an education without activity is a contradiction of terms. But let us repeat again, the mind like the body grows by what it feeds upon. Muscular exertion tends to build up muscular strength and plasticity; intellectual activity tends to build up intellectual strength and plasticity; intellectual dawdling tends to induce intellectual flabbiness. There can be no intellectual discipline without intellectual exertion. Athletics develop the body; close thinking develops the mind.

An attempt to find out just what the proponents of the Activity Movement really advocate was made by a Committee of Ten in the years 1930-1934 and the report was published as the Thirty-third Yearbook of the National Society for the Study of Education. That report is based on an analysis of "forty-two expert-made definitions; twenty-five carefully selected published curricula illustrating the activity program; and fifteen books giving authoritative treatment of the subject."⁸ From this analysis, Dr. Bode writes, the activity movement "appears to include everything from 'incidental learning' to any kind of learning that involves purposefulness and interest; or from a complete repudiation of 'subjects' to certain devices for facilitating the acquisition of previously organized subject matter."⁹

⁸ Kilpatrick, Wm. H., "Definition of the Activity Movement Today," *The Thirty-third Yearbook of the National Society for the Study of Education, Part II, The Activity Movement*. Bloomington, Ill.: Public School Publishing Co., 46.

⁹ Bode, Boyd H., "Comments by Leaders in Universities," *The Thirty-third Yearbook of the National Society for the Study of Education*, 79.

The Activity Movement suffers from the lack of precise meaning. It means many different things to different people. In the early days of the movement, activity referred mainly to physical activity in contrast to academic work. The child would care for pets, for instance, organize and carry on the work of a school bank. These activities stood in contrast to learning to read, write, and spell or study geography, history, or science from books. Yet now, out of the forty-two definitions given in the Yearbook, "twenty-two emphasize intellectual activity as a pronounced feature of the activity program, whereas only six emphasize physical activity and eleven both physical and intellectual activity."¹⁰ As Dr. Freeman says, by abandoning overt activity, the term has become confusing and almost meaningless.¹¹

For our purpose perhaps it would be best to summarize the practices of radicals in the Activity Movement in order to see whither they are tending and what they have to contribute to intellectual discipline. The main features of the movement seem to be:

1. A program of activities and experiences taken from actual life: experiences with other people; or experiences with things, materials. We all know what these activities in the grades are. Last May, a committee of the Department of Secondary School Principals of the N. E. A. published a bulletin¹² in which they report on problems met by principals the country over. There is an evident concern among these high school principals over these new tendencies in education. "Are we ready," they ask, "to throw out the idea of formal discipline in our schools until we are sure the proposed substitutes are better? How may we best combat the chaos resulting from the 'soft' ideals and methods now so prevalent?"¹³ Subject matter is selected in and for the successful prosecution of the activity and not otherwise. The activity is the important thing; the skills "are given a minor

¹⁰ Bode, *op. cit.*, 89.

¹¹ Cf. *ibid.*, 90.

¹² Cf. Patrick, Robert B., "Educational Problems Causing Administrators Most Concern During the Past Two Years," *The Bulletin of the Department of Secondary-School Principals of the National Education Association*, 23:29-35.

¹³ *Ibid.*, 33.

place,"¹⁴ and are not introduced until valued by the children because they have seen reasons for their use. The new education in the grades lacks rigorous standards, has only a haphazard curriculum, passes all students, requires no system and no sequence in learning, and condemns all exacting studies. The high school cannot build on such a foundation.

2. The activities are selected by the children under the guidance and leadership of the teacher, who, presumably, will always be able to suggest more fruitful lines of endeavor if the children's choice seems valueless; and the pupils, presumably, will always follow, wholeheartedly, these better suggestions. The teacher does not control, but guides the work.

3. The children identify themselves with the work, recognize its value, "find themselves" in it, are actively interested in it, and build up reliance on their own conclusions.

4. The children are free to carry on the activities selected and each child is encouraged to undertake only those activities which he as an individual needs in order to keep on growing and to develop socially desirable behavior.

This might all be reduced to (1) freedom in selecting and carrying on the work to be done; (2) appeal to spontaneous activities which demand no effort; and (3) a multiplicity of objectives to enrich the activities of each child according to his needs, interests, and capacities. We note instantly the absence of three factors which Catholic tradition has handed down to us and which we as Catholic teachers are bound to try to transmit to the on-coming generation; namely, obedience, authority, and discipline.

The objective of the Activity Movement ignores man's supernatural destiny. The philosophy behind it is that of pure naturalism which denies all that we hold dearest: religion, immortality, heaven, God. Naturalism as an attitude has been spreading rapidly during the last four hundred years. "As a result of this attitude, with its insistence on the all-sufficiency of scientific methods, man has constructed a new theory of life in which he finds himself continuous with nature and not superior to it. He is the product of evolution, not the creation of the Deity. Na-

¹⁴ Stevens, Marion Paine, *The Activities Curriculum in the Primary Grades*. New York: D. C. Heath and Company, 1931, 16.

ture is the ultimate reason and justification of his existence, and earthly life, scientifically improved, is his goal. Morals are man-made, relative as to time and place. Education is directed to this life alone."¹⁵

Such is the philosophy taught to thousands of teachers. For many of them, however, we believe, the new education stands not so much for the philosophy of naturalism as it does for a technique which may be summed up in the activity movement, stressing freedom, appeal to the senses and impulses, interest, and the lower psychical processes. It rests on assumptions which, William Bagley says, if carried out consistently will certainly intensify individualism and enthrone hedonism.¹⁶ For us Catholic teachers the philosophy it holds is false. The only interest we might have in the movement is its technique. We are all looking for ways and means of making progress despite Progressive Education, that is, of advancing toward our goal, to use more efficiently whatever intelligence and energy we have to help the young under our care to adapt living conditions of this age to their own eternal welfare. Since the days of Francis Bacon educators have been seeking a scientific method whereby everybody could learn everything; science, method was to redeem society; they sought and are still seeking a way to an earthly paradise. At the moment, that way is the way of the activity program. Of course, they will never succeed, but through centuries of study and research various points of technique have been emphasized which generally contain a grain of truth, but through over-emphasis also very much falsehood. A few of these half-truths, more dangerous than entire falsehoods, may be mentioned, for none of us will accept their philosophy but we might become enamored of their technique.

1. The Activity Movement recognizes in children reluctance to put forth effort, especially persistent effort. This reluctance does exist; it is an effect of original sin and not at all limited to children. The proponents of the New Education, however, ascribe

¹⁵ O'Connell, Geoffrey, *Naturalism in American Education*. New York: Bensinger Brothers, 1938, 236.

¹⁶ Bagley, William C., "Comments and Criticisms by Some Educational Leaders in Our Universities." *The Thirty-third Yearbook of the National Society for the Study of Education*, Part II, 78.

this reluctance solely to poor selection of subject matter and poor method. We expect some effort of the will in the acquisition of man's social heritage; they prefer spontaneous, pupil-selected activities based upon contemporary social living.

2. The proponents of the Activity Movement recognize the value of activity in the learning process; we do, too. We teach the child to make the Sign of the Cross long before he is ready for an explanation of the doctrine of the Redemption. But while we distinguish sharply between ideas and actions and consider man as a rational being, and know, too, that the man with an idea which is the cause of the action is the man of widest influence, that leadership lies in rational thinking, in working out ideas that will themselves drive the individual to action, they consider man primarily as a "doer" and hold that mind is the result of activity. Dr. Finney from the University of Minnesota contributes this thought to the point under consideration:

"The Activity Movement of today is good medicine for the duller masses. It interests them, keeps them out of mischief, and imparts the kind of habit-stuff out of which the institutions can be fabricated to order; but it is not adapted to providing modern civilization with its relatively few, but absolutely necessary, 'problem-solving' thinkers . . . by such schooling that kind of mind can be regimented and habituated to the institutions of civilized society; and that is about all that can be expected to be accomplished. . . . Perhaps, after all, that is really the way to educate the mediocre masses of a democracy."¹⁷

3. The new educators reemphasize the need of self-activity even as St. Thomas Aquinas did centuries ago. But whereas they maintain that activities based on social and material environment induce self-activity, St. Thomas holds that self-activity commences with abstract thinking not with yielding to suggestions coming from the environment, which activity he assigns to the vegetative life, a kind of life not even so high as animals have.¹⁸

4. They recognize the value of interest in the learning process

¹⁷ "Comments and Criticisms by Some Educational Leaders in Our Universities." *The Thirty-third Yearbook of the National Society for the Study of Education, Part II*, 88.

¹⁸ Mayer, Mary Helen, *The Philosophy of Teaching of St. Thomas Aquinas*, 109.

and make it the prime measure of efficiency for the teacher; she should, they say, be willing to compare the effect of her classroom teaching with the effect of a radio program. While a proper measure of interest is desirable and even necessary, and a dead, listless class often indicates a serious fault on the part of the teacher, still since there is no education without self-activity and since self-activity means primarily getting abstract meanings and principles, then the prime measure of educational success cannot be interest but must be the willing, concentrated, persevering effort on the part of the pupil to make his own what the teacher imparts.

5. Some proponents of the Activity Movement hold that activities based on contemporary social problems are the best means of inducing self-activity. Sometimes this may be true but not necessarily. Commins, in his recent *Educational Psychology*, shows that there is a natural opposition between action and reflection, and that in an activities curriculum there is danger that the child will regard his problem as something to be done and then corrected for errors, instead of something to be anticipated while means of doing it are under consideration.¹⁹

Probably better means of inducing self-activity are to be found in the instinct of imitation, native curiosity to know, subject matter thoroughly mastered by the teacher, properly selected and presented by her in accordance with sound method based on child nature, and, in due time, appealing to the logical powers.

To summarize: our initial purpose was to determine, if possible, the contribution of activity to intellectual discipline. If our line of reasoning is correct, the following conclusions seem justified:

1. If by activity here we mean intellectual activity, then it is the one way of building up a general habit of industry, of concentration, of accuracy in thinking in so far as that is possible within the limits of each child's native endowment.

2. If by activity we mean an activity program based on a program of direct experiences with people and things, such a program

- (a) May perhaps teach some activities of value in themselves;
- (b) May perhaps help—though it alone will not suffice—to lay

¹⁹ *Principles of Educational Psychology*, 471.

a foundation of concrete experiences as a necessary background for abstract thinking later on;

(c) May perhaps—though not necessarily—grip the child's wholehearted endeavor, help to get him started in the process of self-activity, the *sine qua non* of all intellectual training.

But there it ends.

With Professor Freeman we might say:

"I believe in 'activities' as a part of education, I believe in the use of ample concrete experiences as a basis for thinking, and I believe in self-activity as the necessary condition of true education. But I do not believe in the way these three things have been mixed together in much of our current discussion."²⁰

SISTER MARY CALLIXTA, C.D.P.

²⁰"Comments by Leaders in Universities." *The Thirty-third Yearbook of the National Society for the Study of Education, Part II, 92.*

CATHOLIC BUSINESS EDUCATION

It is appropriate for the Catholic educator in the practical field of business education to occasionally examine the work in which he is engaged and to objectively criticize his and his associates' endeavors. He should closely scrutinize the aims set for his profession and he should examine the conscience of the educators in arriving at those aims, provided they are, upon examination, considered worthy. Since business education in the college or university is rather in its infancy, and since the Catholic institution is a comparative newcomer in the field, such a critique is not only desirable, periodically, but it is necessary. Even if the Catholic principles of business education were synonymous with the principles of business education in general, the Catholic educator would necessarily, by virtue of Catholic ethics alone, quite often measure his efforts in relation to his achievements. If there were no real service in the offing, the Catholic educator should not be engaged in business education. And if there be a service at stake, should he not attempt to evaluate it? In other words, the critical duty of the Catholic business educator is at least twofold: (1) to determine what principles underlie his services and dictate the policies and achievements of his field; (2) to determine how the Catholic institution is best accomplishing its aims founded upon these principles.

If training for a business career deserves the classification of education—and it most cordially does, in my opinion—it must of necessity meet the general aim set for Catholic education. The late beloved Holy Father, Pius XI, set forth the true objective of Catholic education: "To cooperate with Divine grace in forming the true and perfect Christian." The Catholic institution realizes that whatever life work the student engages in, he should achieve fullness of life, which can be attained only through God's blessings. The institution further realizes that Christian principles must be imbibed in the student so that service, based upon justice, will underlie his activities. Catholic philosophy and Catholic ethics must dictate the business habits of the individual. The particular aim of the business division of the Catholic college is, then, to displace pagan practices based upon greed and to

substitute ethical practices based upon the principles of Catholic social justice.

What does the Catholic educator consider un-Christian in the practices carried on by American business for so many years and largely carried on to this day? Briefly, these evils have been: (1) preoccupation with making a profit; (2) the disinclination to accept the social duties that accompany production; (3) the neglect of the cultural and religious benefits of life and the resulting subsequent materialistic outlook so uncharacteristic of the perfect Christian. The Catholic educator believes that the divorce of business and Christian principles is not compatible with the aim of Christian education. The Catholic business man must base his every activity upon the Christian principle of social justice, not upon selfish un-Christian personal reward. And only by a knowledge of what constitutes Catholic ethics and Catholic philosophy can the perfect Christian result—can the business man act with a purpose.

Has the American business scene been characterized by evil practices? Indeed it has! One has only to look at the unwritten but easily evidenced American philosophy of life. The American badge of distinction and symbol of service has been the pot of gold. The lust for recognition in one's profession seems to have found its medium in the craving for money. The American business man's success is measured by the false yardstick of how much money he is able to accumulate. The ultimate result is the complete disregard of social justice. Money, as an end in itself, has become the order of the civilization; suggestion of any other measure is considered blasphemy of the American god of business.

The problem of correcting a long worked-on notion is a difficult thing. But when that notion has undermined nearly every field of endeavor of many millions of people, the problem increases proportionately. If the earmark of success had not penetrated nearly every field, the problem would not be so great. If nearly every mind were not saturated with the same idea of the measurement of achievement, the problem would not be so difficult. The problem facing Catholic education, then, is mountainous. The aim must be to educate a nation to determine values and to abandon the old measuring scale in favor of the service motive based upon the Christian ideal of justice. Even greater and

more fundamental is the problem facing Catholic business educators; it is to substitute ideals of democratic justice and ethics for the preoccupation with making a profit, one of the outstanding evils of American commercial thought.

Because the profiteer has chosen, in many cases, to become a philanthropist, does not alter the fact that the underlying motive of profit-making without regard to social consequences is wrong. Neither is this fact altered by the power of the word "service," which has camouflaged the issue, bamboozled the populace, and silenced the critic. It is not profit that is wrong, be it clearly understood; it is profit *without regard to social consequences* where the evil lies. The Catholic business man—or prospective business man, for we are dealing with tomorrow's business leaders—must realize that no degree of voluntary philanthropy can fully, or even partially, compensate for disregard of Christian ideals in achieving the means for conscience charity.

To erect one's monumental pyramid with the sweat and blood of men, worn women, and undernourished children—the molten chattels of production—was to reap personal satisfaction and public admiration. And to lay bare the covering forests of half a dozen states in the quest for monetary glory was to be acclaimed as genius by the warped American business sense of values. No wonder that social justice and ethical procedure should be abandoned when the determinant of success dictated so. It is small wonder, too, that such a philosophy should penetrate the entire way of thought in America. Even the recognized professions have become semi-commercialized in order to follow the accepted business philosophy.

More serious than either of the other results of the false philosophy is the neglect of the cultural and religious benefits of life and the resulting materialistic outlook. More than success, happiness has supposedly been determined by the amount of money accumulated. The individual has been insensated with the false idea that money will automatically bring happiness, and consequently he has overlooked the little things that would bring so much happiness in search of some invisible and inconceivable distant thing that, by the popular conception, should bring real happiness. Religious life has been sadly neglected in the ultimate materialistic quest. Consequently, America has

become largely a semi-pagan country, one whose populace does not disbelieve but which very feebly evidences belief by daily activity or church membership.

The Catholic educator believes that the evils accompanying our American business culture have been the evils of a youthful population—rather the growing pains of the relatively new civilization. He believes that the present is not too late to teach the principles of social justice so that American life in the subsequent generations will be better in the light of Christian social intellectualism. Cardinal Newman stated the case for Catholic education when he insisted that practical living be not devoid of Christian principles: "Here . . . is the object . . . of the Catholic Church in setting up universities; it is to reunite things which were in the beginning joined together by God, and have been put asunder by men. . . ." The Catholic business educator must teach business in the light of Christian principles in that he recognizes the inseparability of the two.

The business world has been anxious to claim for itself the title of *profession*, with the result that the recognized professions have suffered by contrast. The Catholic Church will not object to the term profession when, but only when, business has for its primary motive, service. In America, the service motive has at most been only secondary; in business, under the capitalist system, it must be. Why, then, attempt to term it profession? With principles of social justice prevailing, and a just profit resulting, why try to classify business as a profession? While not quibbling over the terminology, the Catholic educator will attempt to insure the practice of social justice in business by educating the student to such a necessity.

The practice of social justice involves only a few basic principles: honesty in all business dealings, payment of a living wage, acceptance of the standards of fair practice in business, and the acceptance of a fair and just return proportionate to the efforts expended and services rendered. To be familiar and cognizant of these principles, the Catholic educator believes that a knowledge of both Catholic ethics and Catholic philosophy is essential. He believes that the student must be made familiar with Catholic teachings through the gospels, encyclicals, and other Church sources.

The Catholic educator will, by example, aim to instill in the

student a sense of values so that he may live a fuller life culturally. His religion will prompt his activities, not remain separate from them. By this religious zeal the Catholic business man will be an example in his community. Universal adoption of these principles practiced by the Catholic business man will soon become the principles of the entire nation. The result will be, of course, the attainment of a true Christian Democracy based upon the principles of social justice. As this end becomes a reality, the Catholic business educator can view his as a job well done. He will have the satisfaction of seeing his teachings popularly evidenced. This satisfaction will be God's satisfaction, for God will smilingly approve such work.

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EDUCATIONAL NOTES

TRIBUTE TO MEMORY OF MONSIGNOR PACE

The Rt. Rev. Msgr. P. J. McCormick, Vice-Rector of the Catholic University of America, in an address delivered at the dedication of St. Edward's Church, Starke, Fla., October 13, paid tribute to the memory of the late Rt. Rev. Msgr. Edward A. Pace, who for more than 40 years was a member of the faculty of the University and who also served as Vice-Rector. Monsignor Pace, who died in 1938, was a native of Starke, and the Church is a memorial to him. In his tribute Monsignor McCormick described Monsignor Pace as an outstanding Catholic educator and scholar.

The Most Rev. Joseph P. Hurley, Bishop of St. Augustine, officiated at the dedication ceremony and spoke at a luncheon which followed expressing his gratitude at the dedication of the first Catholic church in Starke, not only because it will serve in many ways the spiritual needs of the soldiers at Camp Blanding but also because it is a memorial to a great citizen of Starke who became one of the leading churchmen of his time.

Monsignor Pace, His Excellency said, is well remembered by the older generation of Starke, and he expressed himself as specially pleased to present relatives of the great priest-educator and also a representative of the Catholic University of America, in the development of which Monsignor Pace had such a great part.

"This plant, in serving the spiritual needs of our small community, provides a permanent memorial to a great priest and scholar," Bishop Hurley said.

"In the course of his long career," Monsignor McCormick said of Monsignor Pace, "three Popes were glad to recognize and reward his unusual labors and merits. For his work as editor of the Catholic Encyclopedia, he was awarded by Pope Pius X the medal *Pro Ecclesia et Pontifice*; Pope Benedict XV made him a Domestic Prelate, and Pope Pius XI raised him to the dignity of a Prothonotary Apostolic. Many universities honored him with degrees, and while serving as Vice-Rector of the Catholic University he was given the honorary degree of Doctor of Laws."

"A special significance attaches to the dedication of this Church of St. Edward, in Starke," Monsignor McCormick re-

minded. "It is raised to God under the patronage of St. Edward, the great English king and confessor of the faith, the patron Saint of a native of this place who became a priest of the diocese of St. Augustine, but whose years were spent not in the labors or field of his own diocese but rather in the wider sphere represented by the Church in our country. Father Edward Aloysius Pace was the Rector of the Cathedral of St. Augustine when he was called by the first Rector of the Catholic University of America to prepare for the teaching of Philosophy in the newly organized University. Father Pace, already a Doctor of Theology, undertook advanced studies in Philosophy and Psychology, under the famous professors of the University of Leipzig in Germany, and the University of Louvain in Belgium, and the Catholic Institute in Paris. After obtaining the Doctorate of Philosophy, he began a teaching career at the University in 1891, which was to last over forty years.

"Dr. Pace became the recognized Catholic Philosopher and Psychologist of our country and our time. He surpassed the great Cardinal Satolli as a commentator on St. Thomas, and under his tutelage were prepared numberless professors of Philosophy for our Catholic seminaries and colleges. He had the unique distinction of being fully abreast of all advances in modern philosophy and psychology, and of being thoroughly grounded in the philosophy of St. Thomas Aquinas, the Patron of Christian Schools. It was largely due to Dr. Pace that the American Catholic Philosophical Association was founded and its Philosophical Review launched upon a successful career.

"Dr. Pace was also an outstanding Catholic educator, and in this his field was not limited or restricted merely to teaching at the Catholic University. He was one of those largely responsible for the formation of the National Catholic Educational Association, and, while never an office-holder, served for years on committees responsible for the policies of the national organization. He was the Director for many years of the International Federation of Catholic Alumnae, and through that a real influence in the field of the higher education of Catholic women. When the Department of Education of the National Catholic Welfare Conference was organized by the late Archbishop Dowling, Dr. Pace was his principal adviser and assisted him both in determining the activities of the Bureau and in choosing the

original personnel. After the World War when the Emergency Council on Education was succeeded by the American Council on Education which is one of the most important agencies in American educational life, since it includes in its membership national and regional educational organizations, Dr. Pace was a member of its executive committee and for one year chairman of the council. He served also by appointment of the President of the United States as a member of the National Advisory Committee on Education."

PLANS COMPLETED FOR CONFRATERNITY CONGRESS

Prominent members of the Hierarchy of the United States will lead the program for the opening day as the seventh national congress of the Confraternity of Christian Doctrine convenes in Philadelphia, Saturday, November 15. The congress is being held at the invitation of His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, and is expected to attract thousands of delegates from all sections of the country.

Town Hall Theater will be the scene of two sessions Saturday devoted to the participation of two important groups of the adult Catholic laity—high school and college graduates and lay retreatants—in Confraternity work.

The Most Rev. John J. Mitty, Archbishop of San Francisco, will preside over an afternoon meeting at which Catholic alumni and alumnae will hear discussion of ways in which they may cooperate in the program of the Confraternity as teachers, visitors, helpers, leaders of discussion clubs, etc. The opening address, on "Your Duty in Relation to the Confraternity," will be given by the Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn and Diocesan Director of the Confraternity there.

Speakers in a panel discussion on ways of participating will include Karl Rogers, Narberth, Pa.; Mrs. William J. Hotz, Omaha; and Misses Gertrude O'Neill, Philadelphia; Blanche Vignos, Los Angeles; Angela Clendenin, Wichita, Kans., and Irene Rickert, Galveston.

Rectors of Catholic schools and colleges and officers of the various alumni and alumnae associations have pledged their cooperation with congress committees in bringing to the attention of graduates the importance of the congress and the still

greater importance of their active participation in Confraternity activities in their own parishes.

The Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington, will preside at a session Saturday evening at the Town Hall. A special program arranged by the men of Malvern Retreat League, in cooperation with the St. Louis Bertrand and other local retreat leagues, is devoted to the participation of lay retreatants, both men and women, in Confraternity work.

The opening address at this meeting will be delivered by the Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America, Washington, D. C. His topic will be "Lay Retreats as a Preparation for Confraternity Leadership." Bishop Corrigan is well known to Philadelphia Catholics, and especially to men who have made retreats at Malvern, where he was Retreat Master for several years.

The Rev. Cornelius B. Collins, National Director of the Confraternity, Washington, D. C., will speak on "The Confraternity: A Parish Program of Catholic Action." The concluding discourse at the session for retreatants, on "Discussion Clubs: A Preparation for Lay Catholic Action," will be given by John J. Craig, of Tulsa, Okla., National Secretary of the Laymen's Retreat Movement.

DECLINING BIRTH RATE REAL PERIL

Exception to the contention of Guy Irving Burch, Director of an organization called the Population Reference Bureau, that any increase in the current birth rate of the United States would be socially and economically undesirable is made by the Rev. Dr. Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau of the National Catholic Welfare Conference, in a letter sent to the Editor of the *Washington Post*.

Mr. Burch's statements appeared a few days ago in a letter published in the *Post*. Among other things, he stated that the population trends, as indicated by such authorities as Professors Warren S. Thompson and P. K. Whelpton, of the Scripps Foundation for Research in Population Problems, assume a decrease in the birth rate of about 25 per cent, or from 18 to 13 per thousand population during the next 40 years, so that by 1980 the population would increase from 132,000,000 to 153,000,000, a gain of 21,000,000. This trend, Mr. Burch said, "is the one

that the population is following and is the trend most likely to be realized in fact." Using these figures as a basis, Mr. Burch contends that "the American people for their own best interests should see to it that the population growth approximates this trend."

Dr. Schmiedeler, in his letter, disputes the figures to which Mr. Burch refers, asserting that Mr. Burch's thesis that "there are serious dangers in raising the present rate" is true in reverse, because, he adds, "the real dangers are in our declining birth rate." Dr. Schmiedeler cites the Bureau of Census release of January 30, 1940, which stated: "If present birth and death rates continue, the population of the United States will fail to maintain its numbers by approximately 4 per cent per generation."

He also says Dr. O. E. Baker, statistician of the United States Department of Agriculture, concludes that "our larger cities are replacing themselves by only about two-thirds, and that if their present birth rates continue their populations will drop to one-third their present size in three generations or about one hundred years." "This situation," Dr. Schmiedeler says, "has been covered up some in the past by the fact that young folks from the rural districts have gone in great numbers to the cities. But now the rural birth rate is also dropping rapidly."

SURVEY OF THE FIELD

With the permission of the Cincinnati Public School Board, Catholic children have received religious instruction in a public school building there. The Board has granted such permission for children of all denominations. The class of Catholic children was composed of 48 handicapped pupils and was taught by a representative of the religious instruction group of the Cincinnati Circle of the International Federation of Catholic Alumnae. Religious instruction by representatives of various denominational groups in public schools was declared permissible by Ohio Attorney General Thomas J. Herbert last March after the I.F.C.A. unit requested permission to teach Catholic children in Delhi Township Central School. The Attorney General's ruling was sought by the Hamilton County Prosecutor. . . . The Rev. Dr. William J. Lallou, associate professor of sacred liturgy of the Catholic University of America, was made a member of the Mohawk Tribe of Indians at the Jesuit Mission at Caugnawaga, Canada, recently. The ceremonial, which was presided over by Chief

Poking Fire of the turtle clan of the Mohawks, was in recognition of Dr. Lallou for his interest in the proposed canonization of Kateri Tekakwitha, the Indian maiden of the tribe who died in 1680 and whose body is buried in the Jesuit Mission cemetery at Caugnawaga. . . . Georgetown Speech Institute, a new activity of Georgetown University made possible through the gift of an "anonymous friend," includes a sound-proof public auditorium, recording equipment, and a short-wave radio station that makes Georgetown the latest addition to the Intercollegiate Broadcasting System. The Institute will cooperate in the training offered in public speaking courses in the college of Arts and Sciences, and will offer broadcasts from the campus as a regular feature. . . . An expansion in religious and educational facilities has marked the past two years in the Diocese of Kansas City, where 66 additional buildings have been made available for these purposes, under the guidance of the Most Rev. Edwin V. O'Hara, Bishop of Kansas City. Twenty-five of these were built especially for the purposes for which they are now being used; eight purchased and remodeled to fit the needs of their present usefulness; 13 existing buildings were remodeled and enlarged to care for the larger numbers using their services; four were purchased and are in use now with slight remodeling; eight existing buildings or structures were refinished, or refinished and put to other uses in the diocesan program, and eight existing structures were reconditioned. . . . Attendance statistics of the five Summer Schools of Catholic Action held this summer under sponsorship of the Sodality of Our Lady show the total was 6,643. Following are the figures: St. Louis: 480, with 38 priests, 6 seminarians, 124 Sisters and 312 laymen; Pittsburgh: 1,653, with 94 priests, 25 seminarians, 737 Sisters and 797 laymen; Boston: 1,070, with 94 priests, 21 seminarians, 234 Sisters and 721 laymen; New York: 1,523, with 198 priests, 20 seminarians, 484 Sisters and 821 laymen; Chicago: 1,917, with 152 priests, 28 seminarians, 726 Sisters and 1,011 laymen. . . . The Friedsam Memorial Library of St. Bonaventure College will soon receive a page from the original Gutenberg Bible to add to its collection of valuable curios. The gift will be made by the Most Rev. Francis J. Spellman, Archbishop of New York. . . . Announcement was made at the Department of State that the Organizing Committee appointed to develop plans for the Eighth Annual Pan-American

Child Congress, to be held here, has approved a suggestion that the Congress be held May 2 to 9, 1942, instead of March 28 to April 4, as had been previously announced. The Rev. Bryan J. McEntegart, of New York, President of the National Conference of Catholic Charities, is a member of the Organizing Committee. . . . A ground-breaking ceremony with the Headmaster, the Rev. Victor F. Miller, officiating, marked the first step in construction of a new building in Erie, Pa., to house Cathedral Preparatory School. After a procession of Cathedral Prep students from the Cathedral of St. Peter to the site of the west wing of the new building, the ground was blessed and dedicated by the Rev. Alfred M. Watson, Assistant Headmaster, and the first shovelful of ground was turned by Father Miller. Praise of the school's high educational standards was sounded by the Rt. Rev. Magr. Joseph J. Wehrle, President of Gannon School of Arts and Sciences, a former Headmaster of Cathedral Preparatory School. . . . Further educational distinction and recognition was tendered to Niagara University recently when the Very Rev. Joseph M. Noonan, C.M., president of the university, was elected president of the Association of Colleges and Universities of the State of New York at its annual meeting at Lake Mohonk, N. Y. Father Noonan, known in pedagogy circles for his liberal views in the field of education, has been president of Niagara for ten years and has been responsible for many trends which have made it conspicuous among institutions of higher learning in the east. Under his guidance registration has increased over 150 per cent since 1932. . . . A grant of \$4,450 from the United States Public Health Service to Loyola University, Chicago, was reported by Francis J. Braceland, dean of the school of medicine. The grant, to be used for the expansion of the field training of students in public health nursing, will cover the cost of equipment, transportation costs, and will provide for an educational supervisor who will arrange the programs. The work will be conducted through four community groups: the Evanston Health Department and School Health Service, the Chicago and Cook County Tuberculosis Institute, the Evanston Visiting Nurse Association and the Infant Welfare Society of Evanston. Students will receive training in communicable diseases, tuberculosis, home visiting, health education, morbidity, obstetrical and orthopedic services, infant care, pre-school clinics and home service. . . . In a statement

directed to the attention of diocesan officials, Catholic educational officials and to lay organizations throughout the country, Frank R. Wilson, Chief of Information and Publications of the United States Bureau of the Census, has made known that there are available copies of a booklet of the Census of Religious Bodies, 1936, presenting statistics and information concerning the history, doctrine and organization of the Catholic Church. Included in the statistics are tables giving data on the churches in rural and urban areas; comparative figures for each decade from 1906 to 1936, giving figures on the number of churches, membership, rectories, expenditures, etc.; number and membership of churches by states; number and membership of churches, together with the value and debt on church edifices by dioceses. The statement on the History, Doctrine and Organization of the Church appearing in the booklet, a footnote advises, has been revised by the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference. . . . St. Rita High School for boys in Chicago has reached an enrollment of 1,355, an increase of 200 over last year, and is now the largest Catholic high school west of Pittsburgh. The school, conducted by the Augustinian Fathers, was founded in 1906. . . . Released time, under which children in public schools are excused one hour a week in order that they may attend religious instruction classes, has been resumed throughout New York City. Representatives of the Catholic, Protestant and Jewish churches estimated that 30,000 children would attend the classes this year. The program was begun on an experimental basis last February in 17 neighborhoods in the five boroughs of the city. A registration of 10,151 was reported last June. . . . John Stephen Burke, eminent leader in charitable and educational activities of the church for many years and a well-known New York City merchant, became the eighth recipient of the Catholic Action Medal during presentation ceremonies held at St. Bonaventure College in observance of the Feast of St. Francis. . . . A sharp increase in the enrollment of all Catholic schools in the Archdiocese of Los Angeles for the current semester is shown in figures released by the Rev. P. J. Dignan, Superintendent of Schools. A new all-time high of 34,097, or 2,576 more students than were enrolled last year was announced. The increase in grammar school enrollment alone was 2,144, making a total of 26,743.

REVIEWS AND NOTICES

Cooperation: A Christian Mode of Industry, by Edgar Schmiedeler, O.S.B., Ph.D. Catholic Literary Guild, 1941. \$1.50.

There has been a great deal of loose talk of late about "preserving the democratic way of life." Few take the trouble to tell us what the phrase means. Actually how democratic has our "way of life" been? The ordinary citizen has had a limited influence on the course of our *political* institutions, upon the making of laws and their administration. He has had very little to say about the course of economic affairs. Yet the latter touch him more immediately, more continuously, and with greater and more evident effects upon his here-and-now existence. Is our way of life "democratic" when millions of citizens are hopelessly dependent on forces they cannot check and cannot even understand? Supposing that *government for the people* had not perished from our section of the earth, is that a sufficient proof of democracy, if *business for the people* has become a myth prolonged only by the advertising agencies?

There is no use deceiving ourselves: we have not only to preserve democracy but to rebuild it. Prospects for a successful issue to the task are none too bright. Perhaps the brightest ray of hope is supplied by the growing movement described by Dr. Schmiedeler's new book, *Cooperation*. The author has written extensively and with authority on the problems of the farmer, on rural life, and on family life. For the past several years he has been conducting a course on cooperatives at the Catholic University of America, and now he has gathered into a compact volume the results of his studies and investigation. While recognizing the long road yet to be traversed by cooperators before they may take a dominant place in United States economy and giving ample attention to the difficulties involved, Dr. Schmiedeler is exceedingly hopeful that the movement holds the answer to many of our national problems.

The book will serve as a valuable reference or as an easy and interesting introduction to its subject. Its language is simple and non-technical, and it abounds in definitions and illustrations. Its content might be divided into these three main categories: the philosophy of cooperation, the physical essentials of the various kinds of cooperatives, and a description of how the co-

operatives have actually worked. By far the greater part of the book is devoted to the latter story. After dwelling briefly upon the evils which have tied knots in our present system—inequitable distribution of income and property, and concentration of control in the hands of a few profit-obsessed corporations—the author proceeds at once to set out the distinctive features of co-operation, and in the second chapter to offer illustrations of what has been accomplished.

There are portraits of credit unions, loan associations, marketing and buying and producing societies, all taken from life. The historical development of each type is traced from the past century up to the present without too much attention to detail. And four chapters are devoted to the most extensive foreign movements, Canadian and European. In each case the latest figures on membership, numbers of local units, assets, and amount of business transacted are supplied. Particular attention is paid to the governmental agencies in our country which have aided and guided the rural movement, and to some extent the urban societies. The several national, regional, and state associations which are attempting to knit, assist, and develop local units are cited and described. The notable part played by the Church, as well as its greater opportunity for the future, fills several pages. The book concludes with a word of warning on the enemies within and without which threaten the health and even the survival of the movement as it expands and comes to maturity.

This volume should be added to the library of everyone who wishes to be abreast of the significant elements in the turgid economic currents of the day. Its moderate price, for which we have the Catholic Literary Guild to thank, is a further recommendation.

JOHN M. HAYES.

The People, Politics, and the Politician, by A. N. Christensen and E. M. Kirkpatrick. New York: Henry Holt and Company, 1941. Pp. x + 1001.

Textbooks on American federal, state, municipal and local government are generally historical and descriptive in their treatment of institutions and are rarely critical. Lack of space prevents more than an outline even in several hundred pages. Desire to sell texts prevents critical observations which might

annoy powerful individuals, pressure groups and political machines or which might hurt the sensibilities of races, sections and cities. Tammany as late as the Tweed ring of three generations ago may be attacked, but not much else. Platforms and parties are considered cautiously. The texts outline our form of government in its perfections and teach patriotism to college students rather than the necessity of reform to perfect American democracy in practice.

To supplement a text there should be considerable compulsory, or far better voluntary, reading of specialized studies, where the writer and publisher dare be more critical, and of ephemeral articles especially in current journals of opinion. These readings should stimulate thought, develop social intelligence and general understanding, and suggest improvement in the governmental and economic structure of the country, which admittedly has lagged in these years which have seen the trend from farm to factory and from handwork to the machine. Americans need such education for as a literate, but half-educated people, they are rather vulnerable to the propaganda of the moment.

To meet such objectives and to bring into a single book a wealth of liberal and critical material on government in its broader concepts, Assistant Professors Christensen and Kirkpatrick have fabricated this volume of readings. The articles or lengthy excerpts—120 of them—are from critical books, volumes on the social sciences and magazine articles. They deal with about every impact of life and men on government. One is interested to see so many writers with immigrant names—in itself a marked trend of the past dozen years. One is pleased to find so many articles from practical and journalistic rather than from academic pens. While, unhappily, Catholics have been too active in partisan politics and too inactive as contributors to the science and study of government and too uninfluential in the formation of governmental policies, a few of them are represented in the list of writers, as the late W. L. Riordan of *Plunkitt of Tammany Hall*, Alfred E. Smith and John T. Flynn. On the other hand, selections from Jewish authors are far more numerous chiefly because of their marked contributions to liberal and radical thought. Unhappily, too, but correctly enough, Ralph Coghlan writes of Boss Pendergast as a typical politician. Yet it must be remembered that if "good politicians" and statesmen on the

rise did not utilize machines and appease bosses at conventions and during campaigns, there might be fewer corrupt bosses of various races and creeds. And the preaching of public morality might seem more sincere.

A student reading this volume will see not only how the Constitution was written but how it has advanced in democratic directions so that gradually theory and practice have become merged. He will note the changing concepts of the relationship between Federal and State governments. He will learn something about budgets and taxation, and even how taxation can drive in the direction of national socialism. He will see how private and local charity failed before the great depression. He will wonder if a greater depression may not be in the offing. He will see how unpopular the old rugged individualism has become, and how obsolete are the ancient Puritan virtues of laboriousness and thrift and pay-as-you-go methods. He will see the hopes, successes, and failures of short-ballot reformers, compulsory voting, civil service regulations, the struggle of men for their constitutional rights, the conflict between government and business, and the necessity of liberalizing the law and making it cheaper. He will see how much must be done to settle the agricultural question, to guarantee the farmer from a decline into peasantry, to secure the aged and the unemployed from want, to distribute surplus goods of one section to the undernourished of another section, to give equal educational opportunities to all children in North and South and in town and in country, to socialize medicine and hospitals, to conserve national resources for the nation, and to prevent the failure of democracy in an era of paternalism. He will be challenged to think, to read critically and to agree or disagree intelligently. A sharp student will note that some of the ephemeral articles of the late twenties and thirties are now as obsolete as their statistics.

RICHARD J. PURCELL.

Historical Fiction, edited by Hannah Logasa. Philadelphia: McKinley Publishing Co., 1941. Pp. 193. Price, \$2.00.

Well known and justly valued for many years, Miss Logasa's reference volume has been revised and enlarged for its third edition. The arrangement of the material follows the outlines of the earlier issues—Ancient History, Medieval and Modern

Europe, and United States History. Aware of the benefits of genuine revision and enlargement, the compiler has added two new sections for the period since World War I: the first for Europe, the second for the United States. What is strictly new will be found in the sections devoted to Canada and Latin America, both welcome additions. It is well to note that Miss Logasa has taken great care to list titles, dates, and brief comments for books of biography, travel, and topical accounts that bring aid to an understanding of history and historical fiction.

In the appendix a selected list of source books suitable for junior and senior high schools should help many teachers and arouse interests in serious students. At the same time, the value of the Introduction will not be missed by instructors of history mature enough to understand a reasoned answer to the question, "Why use the historical novel at all in a history course?" The "Author and Title Index" merits a word of recommendation; it fills thirty pages. Without its secure aid the full benefit of the lists could not be obtained.

One may regret that Miss Logasa in her "thorough reevaluation of the titles" decided to omit reference to accurate historical fiction from the works of Arthur Sherburne Hardy, Cooper, Simms, Robert Hugh Benson, S. Weir Mitchell, G. W. Cable, and Leland D. Baldwin. It seems unfortunate, too, that the Index has just one title for Joan of Arc. Perhaps, however, one should forget all regrets about a reference book as rich in material, as clearly arranged as this distinguished compilation.

DANIEL S. RANKIN.

Books Received

Educational

Anable, Raymond J., S.J., Ph.D.: *Philosophical Psychology*. New York: Fordham University Press. Pp. 254. Price, \$2.00.

Baxter, Bernice: *Teacher-Pupil Relationships*. New York: The Macmillan Company. Pp. 166. Price, \$1.25.

Campbell, Paul E., Litt.D., LL.D.: *Parish School Problems*. New York: Joseph F. Wagner, Inc. Pp. 213. Price, \$1.75.

McMahon, Rev. John T., Ph.D.: *Teaching To Think in Religion*. Milwaukee: The Bruce Publishing Company. Pp. 130. Price, \$1.25.

Pittenger, Benjamin Floyd: *Indoctrination for American*

Democracy. New York: The Macmillan Company. Pp. 110. Price, \$1.25.

Poppy, Father Maximus, O.F.M.: *The Franciscan Message in Authentic Texts*. St. Louis: B. Herder Book Company. Pp. 67. Price, \$0.40.

Wang, Charles K. A., Ph.D.: *An Annotated Bibliography of Mental Tests and Scales*. Volume II. Peiping, China: Catholic University Press. Pp. 698. Price, \$5.00.

Textbooks

Blair, Frederick H., Neal, Elma A., and Sanders, Vernon T.: *Knowing Your Language*. New York: The Macmillan Company. Pp. 333. Price, \$1.12.

Cioffari, Vincenzo, and Horne, John Van: *Giulietta e Romero e Altre Novelle*. Boston: D. C. Heath and Company. Pp. 49. Price, \$0.28.

Kany, Charles E., and Speroni, Charles: *Elementary Italian Conversation*. Boston: D. C. Heath and Company. Pp. 45. Price, \$0.32.

Reade, Inez E.: *Improve Your Accent*. New York: The Macmillan Company. Pp. 54. Price, \$0.48.

Reddick, DeWitt C.: *Journalism and the School Paper*. Boston: D. C. Heath and Company. Pp. 345. Price, \$1.68.

Ross, E. J., Ph.D.: *Sound Social Living*. Milwaukee: The Bruce Publishing Company. Pp. xiv + 449. Price, \$2.12.

Sieber, Sylvester A., S.V.D., and Mueller, Franz H., M.C.S., Dr. rer. pol.: *The Social Life of Primitive Man*. St. Louis: B. Herder Book Company. Pp. 566. Price, \$3.50.

Turner, C. E., Clough, Francis W., and Curl, Grace Voris: *Keeping Safe and Well*. Boston: D. C. Heath and Company. Pp. 214. Price, \$0.72.

Turner, C. E., and Hallock, Grace T.: *Growing Up*. Boston: D. C. Heath and Company. Pp. 216. Price, \$0.72.

Warfel, Harry R., and Orians, G. Harrison: *American Local-Color Stories*. New York: American Book Company. Pp. xxiv + 846.

General

Archer, Rev. Peter, S.J.: *The Christian Calendar and the Gregorian Reform*. New York: Fordham University Press. Pp. 124.

Lord, Daniel A., S.J.: *Hi, Gang! Friends of My Grammar School Days*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 168. Price, \$1.00.

Lord, Daniel A., S.J.: *That Made Me Smile*. St. Louis, Mo.: The Queen's Work. Pp. 170. Price, \$1.00.

Poppy, Fr. Maximus, O.F.M.: *The Fruitful Ideal*. A Factual Survey of the Three Orders of St. Francis in the United States. St. Louis: B. Herder Book Company. Pp. 111. Paper, \$1.00. Cloth, \$1.75.

Stedman, Rev. Joseph F.: *My Daily Reading from The New Testament*. *My Daily Reading from The Four Gospels*. Brooklyn, N. Y.: Confraternity of the Precious Blood. Pp. 576; 288. Price, \$0.35, each.

Steinmueller, Rev. John E., S.T.D., S.Scr.L.: *A Companion to Scripture Studies*. New York: Joseph F. Wagner, Inc. Pp. 478. Price, \$3.85.

Pamphlets

Dolan, Father, O.Carm.: *Friends and Enemies of Happiness*. Englewood, N. J.: 55 Demarest Avenue. Pp. 35. Price, \$0.15.

Don Bosco Centennial 1841-1941. New York: The Paulist Press. Pp. 196.

Eternal Heroines. Series of Radio Talks in *The Call to Youth* program. Washington, D. C.: National Council of Catholic Women, 1312 Massachusetts Ave., N.W. Pp. 126.

Haas, Rt. Rev. Msgr. Francis J., Ph.D., LL.D.: *Jobs, Prices and Unions*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Heeg, Aloysius, S.J.: *A Little Child's Confession Book*. St. Louis, Mo.: The Queen's Work, 3742 W. Pine Blvd. Pp. 12. Price, \$0.03.

Mueller, Therese: *Family Life in Christ*. Collegeville, Minn.: The Liturgical Press. Pp. 32. Price, \$0.10.

O'Toole, Rt. Rev. Msgr. George Barry: *War and Conscription at the Bar of Christian Morals*. New York: The Catholic Worker Press. Pp. 90. Price, \$0.15.

Scott, Martin J., S.J.: *Hundreds of Churches but Only One Is Christ's*. *Science Helps the Church—The Church Helps Science*. *They Said He Blasphemed He Said He Was the Son of God*. New York: The America Press, 53 Park Place. Pp. 24 each. Price, \$0.10 each.